THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Musings for Whitsunday.

No awful pomp, as erst of old,
When GOD to Sinai came,
No terrors to our sight unfold,
With wreathing smoke and flame;
No rushing wind with mighty sound,
No light upon the wall,
No cloven tongues of fire are found,
At this high festival.

Yet think not that the SPIRIT blest
Descends to earth no more;
He comes, as once, a welcome guest,
His choicest gifts to pour;
He waits his riches to impart,
And with a still small voice,
Steals gently upon many a heart
To wake it to rejoice.

Amid the tumult, and the din
Of earth's unquiet scene,
Unhoped for, he comes gliding in
With influence serene,
Convincing careless souls of guilt,
Awaking just alarm;
Then whisp'ring of CHRIST's life-blood spilt,
Those troublous fears to calm.

Nor deem the Church less blest to-day;
The whirlwind's angry strife
Oft sweeps the tender plant away
Just bursting into life:
Meanwhile the gentle summer shower
Descending earth to bless,
Gives birth to many a bud and flower
Of passing loveliness. B. D. W.

Cambridge, May 2.

THE CHURCHMAN.

From the British Magazine.

THE DARK AGES.

'Vultis eorum aliqua, quæ inter legendum aut animadverterim ipse, aut animadversa ab aliis observaverim proferam in medium? Faciam sane quam libenter.'—STRADA.

I HAVE said that the state of things during the dark ages has been misrepresented by some popular writers; and also that, in making that charge, I did not mean to reflect on those who had professedly written on the subject. Indeed, as far as I know, the opinions of men in general on the subject are less frequently formed from these writers than from those who, having obtained popularity on some other grounds, treat incidentally of the subject, or here and there give a passing sneer to the dark ages. Few books have been more popular, or more generally read by thousands who never thought of asking for authorities, than Robertson's 'History of Charles the Fifth;' and, perhaps, I cannot do better than take some proofs and illustrations of what I have said from that work. Some remarks on his statements may not only tend to obviate those prejudices which have been raised by him, and by other writers, but may also furnish a sort of introduction which may be required by those who have not given any attention to the subject.

In his 'View of the Progress of Society,' prefixed to his history, Robertson says:—

'Literature, science, taste, were words scarce in use during the ages we are contemplating; or if they occur at any time, eminence in them is ascribed to persons and productions so contemptible, that it appears their true import was little understood. Persons of the highest rank, and in the most eminent stations, could not read or write. Many of the clergy did not understand the Breviary which they were obliged daily to recite; some of them could scarce read it.' (Vol. i. p. 18.)

On this statement Robertson adds a note, containing 'proofs and illustrations;' but, before I come to it, let me observe by the way, that he is professedly speaking of the period 'from the *seventh* to the *eleventh* century;' and that unless we understand him to mean 'from the seventh' to quite the *end* of the 'eleventh century,' it is not wonderful that the clergy did not understand the 'Breviary,' or true that they were obliged to recite it; for it did not exist. The fact is, indeed, unimportant; because the question is, not whether there was, at that period, a book called the 'Breviary,' but whether, supposing there were such a book, the clergy could have read it, or any thing else. I notice the matter, however, as one of the proofs which Robertson gives that he was not very familiar with the subject on which he ventured to speak in very broad and general terms, but evidently without scrupulous exactness. The note, however, begins in the following manner:—

'Innumerable proofs of this might be produced. Many charters, granted by persons of the highest rank, are preserved, from which it appears they could not subscribe their name. It was usual for persons who could not write, to make the sign of the cross in confirmation of a charter. Several of these remain where kings and persons of great eminence affix, "*signum crucis manu propria pro ignoratione literarum.*"'—(Du Cange, voc. Crux, vol. iii. p. 1191. Note x. p. 232.) 'From this is derived the phrase of signing instead of subscribing a paper. In the ninth century, Herbaud Comes Palatii, though supreme judge of the empire by virtue of his office, could not subscribe his name.'—(Nouveau Traité de Diplomatique par deux Benedictins, 4to., tom. ii. p. 422.)

It is extremely difficult to meet broad, general assertions which it is, in the nature of things, impossible to disprove; but we may reasonably call for evidence of their truth, and, if it is not produced, we may be allowed to doubt and to dispute them. If '*many* charters' are preserved in which 'kings and persons of great eminence' avow their ignorance, surely many might be, and I think would have been, produced. The ignorance of the dark ages has long been a matter of triumphant retrospect; and such regal curiosities of literature, or illiterature, would have been highly interesting to an enlightened public. Perhaps, indeed, 'many' instances have been adduced; but I do not remember to have seen, or specifically heard of, more than four. One of them is, I believe, less commonly known; but the other three have been repeatedly paraded in declamations on this subject.

First—WITHRED, king of Kent, who reigned from A. D. 671 to A. D. 725, and one of whose charters is subscribed 'Ego Withredus Rex Cantiæ omnia supra scripta confirmavi, atque a me dictata propria manu signum Sanctæ Crucis pro ignorantia litterarum expressi.'

Secondly—TASSILO, Duke of Bavaria, in the eight century, subscribed a charter containing a grant to Atto, abbot of Saltzburg, 'quod manu propria, ut potui, characteres chirographi inchoando depinxi coram judicibus atque optimatibus meis. Signum manus meæ propriæ Tassilonis,' &c.

Thirdly—HERIBAUD, Comte du Palais, under Lewis II., subscribed a charter in A. D. 873, 'Signum Heribaldi Comitis Sacri Palatii, qui ibi fui et propter ignorantiam litterarum, signum sanctæ crucis feci.' *

Fourthly—The authors of the '*Nouveau Traité de Diplomatique*,' after arguing against those who considered such ignorance as incredible, say, 'L'usage d'avouer pareille ignorance est attesté par tant de traits historiques, que toutes les chicanes de l'esprit humain ne pourront en obscurcir l'éclat. Il suffira d'en rappeler quelques uns dans les notes.' In a note on this passage they exhibit the poor 'Roi de Cantorberi,' and the 'Comte du Palais,' already mentioned, and add the case of GUI GUERRA, Count of Tuscany, who was reduced to the same necessity, 'quia scribere nesciebat.' 'Il seroit superflu,' say they, 'd'accumuler un plus grand nombre de faits, pour verifier un usage, dont la certitude est démontrée.' †

To me it appears that three or four instances, occurring between the eighth and twelfth centuries, are so far from demonstrating the certainty of a custom, that they do not prove that any thing, which can properly be called a custom, existed; unless, indeeed, these writers meant (as perhaps their language elsewhere might almost incline us to believe) that these instances prove the *usage* of kings and great men, when they could not write, to state that fact on the face of the instrument. There is, however, no need to pursue this point; for, of course, I do not mean to deny that there was, in those days, a much greater ignorance of writing than in ours, and that men of rank were much more frequently unable to write then than they are now. But when Robertson talks of '*innumerable* proofs,' and tells us that '*many*' charters are preserved, from which 'it *appears*' that such persons could not sign their names, I feel it right to question his statement. Had he seen the original charters? I very much doubt it. If he had seen them, would it have enabled him to decide the point? I am sure that it would not; and I feel this certainty, not only because I do not give him credit for so much research *in re diplomatica* as that he should bring forward 'innumerable proofs' when Mabillon, and Toustain, and Tassin gave only four between them, but from the very nature of the case. The fact that a man's name was subscribed to a document by another was, in those days, no proof that he could not have done it himself; and though, in the present day, we should hardly give any one credit for being able to write if we found that he had only made his mark, yet we must not entirely judge of other ages by our own.

Mabillon has given and discussed four reasons why charters were frequently signed by proxy:—1. The inability of the parties to write; which was of course a very common reason, and may be supposed, upon the great scale, to have been the most frequent. Under this head he gives the well known story of Theodoric, and the three cases first mentioned above.—2. Physical inability, arising from blindness, disease, or old age; as in the case of Eugenius, at the Council of Constantinople, in the year 536, who subscribed by the hand of Paul, a deacon of his monastery, ὡς μὴ δυνάμενος διὰ τὸ γῆρας';‡ of St. Omer, whose will was subscribed—'Hæc abocellis feci, et alius manum meam tenens scripsit et suscripsit;' and of some others whom he mentions. 3. An affectation of dignity, through which many high official persons chose that their names should be written by the notary.—4. What is most to our purpose, a custom growing out of this, and extending so far, as that by the eleventh century it had become almost universal. In imitation of their superiors, almost all persons—all at least who could pretend to any kind of distinction or title—preferred having their names written by the notary, (who could say of them what it might have seemed ostentatious to say of themselves,) and then adding, or sometimes omitting to add, their mark—that is, the sign of the cross made with their own hands. It will be obvious, therefore, that it does not 'appear' in all cases, even from the original document, whether the parties *could* write their names. Indeed, if it did not suppose an almost incredible degree of ignorance, one would be tempted to think that Heribaud's affixing the sign of the cross, 'pro ignoratione litterarum,' had led Robertson to infer that all persons who made the signs of the cross on such occasions did it for the same reasons; for he says it was usual '*for persons who could not write* to make the sign of the cross in confirmation of a charter.' No doubt; but it was also usual for those who could write. The sign of the cross was, in fact, *the* confirmation and the signature;' § and the subscriber, in thus making the sign of his holy religion, was considered as taking an oath. He was, in fact, said *manu jurare;* || and, for greater solemnity, the cross was sometimes made with the consecrated wine. ¶ The subscriber's adding his name was no essential part of the confirmation, but simply a declaration and notification that the person, whose name was there written, was he who had thus bound himself by his *signature*. If he was unable, or if he did not choose to do the *writing* for himself, it was done for him by the notary.

I beg the reader not to suppose that I wish to do more than to moderate the extravagance of Robertson's statement, and to show that he made it without sufficient grounds. Does he not, in fact, show this himself when he proceeds to say,

'So late as the fourteenth century, Duesclin, Constable of France, the greatest man in the state, and one of the greatest men of his age, could neither read nor write.'—(St. Palaye Memoires sur l'ancienne Chevalarie, t. ii. p. 82.)

Well, then, surely two instances in the eighth century, one in the ninth, and one in the twelfth, of men of rank who could not *write*—it does not appear, and really does not follow, that they could not *read*—form too slender a ground for such broad assertions as Robertson has ventured to make respecting the state of letters.

Having, however, disposed of the laity, he proceeds:—

'Nor was this ignorance confined to laymen; the *greater part* of the clergy was not many degrees superior to them in science. *Many* dignified ecclesiastics could not subscribe the canons of those councils in which they sat as members.'—(Nouv. Traité de Diplom., tom. ii. p. 424.)

If the reader turns to the authority cited, he will find some general statements respecting the ignorance of the *laity* as to writing, (with no specific instances, however, except those already named,) but no mention of ecclesiastics. It is true, that in the succeeding pages, the bishops and other ecclesiastical persons are mentioned, and several are named in a note at page 426; but Robertson should have observed, what is there so plainly stated, '*Tous ces exemples sont antérieurs au VIIe Siècle.*' I do not say that later instances might not be produced; but I do not remember to have seen any. He proceeds:—

'One of the questions appointed by the canons to be put to persons who were candidates for orders was this—"Whether they could read the gospels and epistles, and explain the sense of them, at least literally?"'—(Regino Prumiensis ap. Bruck. Hist. Philos., v. iii. p. 631.)

I am sorry to say that I have not the Abbot of Prum's book; and I must, therefore, answer as well as I can without it; and perhaps some reader who has it, or who is so happy as to have access to a public library, will be kind enough to give me an extract, or some information as to the specific canon to which Robertson (or rather Brucker) refers. In the meantime I must observe:—

First—That supposing all which Robertson meant to convey to the reader were true, still such a canon would show that, bad as things were, there was some attempt to mend them. Granting that up to about the year 900, when Regino wrote, all bishops, priests, and deacons had been entirely ignorant and illiterate—granting that these very canons were written by those who could not write, for the use of those who could not read, still they would be a standing proof that the heads of the Church did, at that time, require from candidates for orders what Robertson would lead us to consider as rather an unusual accomplishment in a bishop.

Secondly—Though I have not Regino's book I have Brucker's, from whence Robertson professes to borrow the quotation; but on turning to it I find a very important difference. The reader will observe that the question, even as Robertson gives it, is in fact, whether the candidate could read *Latin* publicly, and explain the meaning; but, beside this, the inquiry was really essentially different. It was not whether the candidate had *learned to read*, nor even whether he could *read Latin;* but whether he could read Latin *well*. The words, as quoted by Brucker, are—'Si Evangelium et Epistolam *bene* legere possit, atque saltim ad literam sensus ejus manifestare. Item, si sermonem S. Athanasii de fide S. S. Trinitatis memoriter teneat, et sensum ejus intelligat, et verbis communibus enuntiare sciat.' Surely there was no proof of brutal ignorance in inquiring whether a candidate for Holy Orders could read Latin well in public—could repeat, understand, and explain the Athanasian Creed, and preach the doctrine contained in it, in the vernacular tongue. The question did not imply the slighest doubt whether the man could read; but only directed an inquiry whether he could do that which many a man of the present day, who has chuckled over the ignorance of the dark ages, could not do.

(*To be continued.*)

* These three instances were given by Mabillon, (De Re Diplom. p. 163, 544,) and were thence transferred to vol. ii. (not iii.) of the Benedictine edition of Du Cange. I write here with reference to the statement of Robertson.

† Tom. ii. p. 426.

‡ Conc. v. 136.

§ Take, by way of specimen, the subscription to the will of Hagano, Canon of St. Martin's at Tours, in A. D. 819:—'Hagano diaconus cessionem a me factam sub signum Sanctæ Crucis confirmavi.'—(*Martene Thesaurus Novus Anecdotorum*, vol. i. p. 23.) (And here let me say, by the way, that as I hope to make frequent reference to this work, as well as to the 'Veterum Scriptorum et Monumentorum Ampissima Collectio,' edited by Martene and Durand, I shall be glad to be allowed, for brevity's sake, to refer to the former as '*Mart.*,' and the latter as 'M. and D.') A charter, too, of Robert, Abbot of St. Martin's in the same city, and of the year 877, is subscribed 'Robertus Comes et inclytæ congregationis S. Martini Abbas, per hoc signum Sanctæ Crucis subter firmare studuit.' (*Mart.* i. 56.) Or, to take a subscription belonging to our own country, which may, at the same time, be a specimen of notarial eloquence:—'Anno Incarnationis Dominicæ nongentesimo sexagesimo sexto scripta est hujus privilegii syngrapha, his testibus consentientibus, quorum inferius nomina ordinatim charaxantur;' and then follow the subscriptions—'Ego, EDGAR, divina largiente gratia, Anglorum Basileus, hoc privilegii donum nostro largiens Redemptori locoque ejus sanctissimo, primus omnium regum, monachorum inibi collegium constituens, *manu propria signum hagiæ crucis imprimens confirmari*—Ego, DUNSTAN, Dorobernensis ecclesiæ archiepiscopus, largifluam benevoli Regis donationem venerans, *crucis signaculo corroboravi*—Ego, EADMUND, clytos legitimus præfati filius, *crucis signaculum*, infantuli florens ætate, *propria indidi manu*—Ego, EDWARD, eodem rege clyto procreatus, præfatam patris munificentiam *crucis signo consolidari*—Ego, ÆLFTHRYTH, legitima præfati regis conjux, mea legatione monachos eodem loco rege annuente constituens, *crucem impressi*—Ego, EADGIFA prædicti regis ava hoc opus egregium *crucis thaumate consolidavi;*' and Athelwold, Bishop of Winchester, says, '*crucis signaculo benedixi.*' (Conc. tom. ix. 673.)

|| '"Comes Tolosanus hanc eandem donationem ibi deveniens rogatu nostro corroboravit, firmavit, *manuque propria juravit* id est, subscriptione crucis."'—*Du Cange in v. Crux.*)

¶ 'Interdum quo solennius ac firmius esset pactum, quod scribbebatur, cruces ipsæ exarabantur calamo in pretioso Christi sanguine intincto.' (*Du Cange, ibid.*) See, also, Odo Aribertus (cited by Baluze in his notes on Agobard, p. 129,) who says, 'Pace itaque cum sanguine eucharistico separatim per Regem et Comitem firmata et obsignata,' &c.

From the Address of the Rev. Dr. Burroughs.

ORIGIN OF THE POOR LAWS.

THE existence of our compulsory laws for maintaining the poor, is not owing to any visionary schemes and speculations of our own legislators. We derived them from the code of that country from which we descended; and they became the fixed laws of our land, before we had ever reflected, whether they were for our weal or our wo. The first English statute that had reference to the poor, was passed in 1349. Its object was to prohibit alms-giving to able-bodied paupers. In 1496, another statute directed that 'every beggar, unable to work, should resort to the hundred where he last dwelt or was born; and should there remain upon pain of being set in the stocks three days and three nights, with only bread and water, and then should be put out of town.' * These seem to have been the only regulations respecting the poor till the time of Henry the Eighth; and till then their maintenance seems to have been left to ecclesiastical duty and arrangement. But either from the dissolution of the monasteries by Henry; or, as some have suggested, 'from the discovery of this country, and the consequent depreciation of the precious metals, which operated on the community like a succession of bad seasons; or from some other causes, England was, in the sixteenth century, so over-run with mendicants, as to render necessary for them some public relief. Then was passed the first compulsory statute in their favor.' This was fifth Elizabeth, chapter iii., empowering justices of the peace to raise a weekly sum for the poor, by taxing such persons as obstinately refused to contribute, after repeated admonitions from the pulpit. A bolder step was taken in fourteenth Elizabeth, chapter v., 'empowering justices to tax the inhabitants of every parish in a weekly sum for the poor.' Then in the year 1601 came the consolidating act of forty-third Elizabeth, chapter ii., which was the fullest and most decisive measure taken on the subject. That such an act did not result from the abolition of the monasteries we have evidence from the fact, that, 'long before that event, an act was passed containing the germ of a poor law by confining the poor to their parishes, on the plea of the great increase of vagabonds and rogues.' † The consolidating act referred to the relief of the impotent poor, and of them only; and to find employment and materials for such as were able to work. This statute is the basis of our poor laws, which now lay a large, and comparatively heavy tax on the community. They give a premium to indolence, intemperance, and vice; and tempt many to a criminal repose of every physical and moral energy. They remove one of the most powerful incentives to labor among the humbler classes. They create a hope of resources, vastly beyond the means furnished by the statute; for every vicious and indolent person thinks that there will always be enough for him, and that the State is bound to give him a generous support.

This is the natural inference on such a subject; and facts confirm its reasonableness and truth. It appears that the number of the poor in England in the year 1815, was 940,626; being nine to a hundred of the general population. For those paupers there was an appropriation of eight millions of pounds sterling, at the rate of sixteen shillings sterling per head on the whole population of England and Wales; so that the poor actually received a larger allowance of food daily, than the honest and industrious laborer; and thus a greater encouragement was given to poverty than to industry. ‡ In the beginning of the last century, the poor rates of England were only about a million of pounds. Enormous as they became in 1815, they have since had an alarming increase. The revenue recently paid in England and Wales alone, and expended for the support of pauperism, has exceeded thirty-seven millions of dollars in a year. It is to be hoped that the present policy of that country will help to disburthen it of some portion of its load of oppression. Its parliament has just adopted a very material reform in the poor laws; and some of the most loyal and Christian writers of that nation have pronounced the act passed on that subject, to be 'a bill of kindness, kind even in its most rugged features.' §

* Home's Sketches of Man. Edinburgh edition, vol. ii., book 2, sketch 10.

† England and the English, vol. i., p. 129, note.

‡ Edinburgh Encyclopedia. Article 'Poor.'

§ Christian Observer. London. Vol. xxxiv. Sept. 1834, p. 576.

COMMUNICATIONS.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH. NO. VI.

POPERY AS IT NOW IS.

HAVING in the last two numbers given a mass of evidence to prove that the Papal Church opposes the dissemination of the Scriptures, at the present time, with as much zeal as it did at the era of the Reformation, we shall, in this article, finish the subject. We wish, on this point, to appeal to *the reason* of every Protestant. We wish them to look and judge for themselves. We do not give you *declamation* against the fearful errors of Popery, but we lay before you *facts*, and beg you, as thinking beings, to decide what inference must be drawn as to the character of that Church which is now striving with all its energies to gain a foot-hold in this country. "The signs of the times" may well cause the Christian to tremble. While we are sleeping, the enemy is sowing tares. A blighting and desolating creed is spreading over our land, and the hour is not far distant, in which we shall be compelled to go forth to the contest with that power, which, three centuries ago, our fathers thought had been crushed for ever.

The proofs already laid before you consist of quotations from the Rhemish Testament—the Index *Librorum Prohibitorum*—the bulls of two popes in this century, (in 1816 and 1824,) and the circular of the Popish bishops of Great Britain in 1826. In descending the scale, but one step more remains. We will, therefore, place before you,

5. DECLARATIONS OF POPISH PRIESTS. On the 14th of October, 1824, the "Kilkenny Auxiliary Bible Society" held its twelfth anniversary in the court-house of Kilkenny, the chair being occupied by the Right Hon. the Earl of Ormond, Patron of the Society. The peace of the meeting, however, was interrupted by Romish priests, who challenged the Protestant ministers to prove that they were "doing GOD service" by the work in which they were engaged. The challenge was accepted, and a long discussion took place, in which the Papists endeavored to prove that the circulation of the Bible was injurious to religion. As this was an occasion likely to bring them out, we will give a few extracts from their speeches, sufficient, at least, to show their sentiments. They are taken from "the Report of the Kilkenny Bible Society. Dublin. 1824."

From the speech of Mr. Price,—"Let no one think that the study of the sacred volume is of unquestionable tendency to the increase of Christianity; many unfortunate persons have risen from its perusal, sectaries; many, shaken in their belief; many, unbelievers." (P. 55.)

"For these reasons, and for others less important, *I stand opposed to the dissemination of the Bible*, that is, the sacred books of Christians. Their public perusal—I mean their being in the hands of the public—is unnecessary, and, I believe, injurious to Christianity." (P. 59.)

Mr. Colles, in reply to Rev. Mr. Shaw, said—"That gentleman had triumphantly asserted that whoever read the Bible, whether on the swampy savannahs of America, the sandy deserts of Africa, or the verdant plains of Ireland, was benefited by it in proportion as he read it. He (Mr. C.) decidedly denied the fact. He positively asserted, on the contrary, that the very men who had most deeply studied, and most widely distributed the Bible, were the very men who had benefited by it the least." (P. 61.)

From the speech of Mr. Dunphy—"It is not the cause of GOD, but the cause of Mammon, which has warmed the zeal of our modern apostles in their mission of circulating the Bible without note or comment." (P. 116.)

These extracts are sufficient to show the spirit of the different speakers. A person reading them would suppose that they were uttered by infidels. But we refer such persons to the report from which we have quoted, to show that they were only good Papists, supporting the doctrines of their Church. With such declarations before us, we do not wonder that Abner Kneeland (the Boston preacher of infidelity,) so lately held out to the Papists in this country the right hand of fellowship, and declared, "If they could league their forces, they would make the West speak in tones of thunder, which the missionary fanatics would never be able to silence."

This public debate produced further meetings for discussion, together with a pamphlet war. From the speeches and writings of the Romanists at this time, we make the following extracts, quoted from "A Defence of Religious Liberty. Dublin. 1825."

From a pamphlet signed J. K. L., (generally attributed to the Romish Bishop Doyle,)—"The Scriptures alone have never saved any one; they are incapable of giving salvation: it is not their object; it is not the end for which they were written."

From the speech of the Rev. Dr. McKeon—"Considering that the Scriptures of themselves, unless accompanied by such notes and explanations, lead directly to every species of fanaticism and infidelity,—the Catholic Church *opposes their indiscriminate circulation*. The Catholic Church does enjoin that all who take the Scriptures into their hands shall have such a tincture of learning as will enable them *to read them in one of the learned languages;* unless their pastors suppose there can be no mischief arise from giving them in their native language."

Rev. Mr. Browne—"It is not Protestantism, but infidelity we dread; and infidelity most assuredly would follow the indiscriminate reading of the Scriptures, were the people deprived of the fostering care of their pastors, whose duty it is to expound the sacred volume for them."

Rev. Mr. Sheehan—"The principle of Bible reading, without note or comment, leads only to infidelity in religion, and insubordination to the civil government."

Rev. Mr. Dunphy—"When Henry of unworthy memory broached his new religion, did not men *go to the Scriptures*, and draw from them, as from a quiver, the arrows which were to strike down the ancient faith?"

Rev. Mr. Brennan—"The Catholic Church, the guardian of the word of GOD, considers the sacred Scriptures, *though not necessary*, yet useful to be read by her members, *under prudent circumstances*."

Rev. Mr. O'Connell—"*We want not* the assistance of the Bible to inculcate the principles of Christianity."

Rev. Mr. Clowry—"I maintain that the indiscriminate reading of the Scriptures is *opposed to the interests of religion*, as it is to the well-being of society."

Rev. Mr. Sinnott—"My dear friends, whom I see around me, let me impress upon your minds this fact; that should you be induced to take the Bible home with you to your cabins, *you would be in danger of learning from it doctrines contrary to the religion of your own infallible Church!* for it teaches all religions; and from it every sectarian professes to derive his creed."

Mr. Wall, (a divinity student)—"The reading of the Bible, without note or comment, under the influence of private judgment or secret illumination, directly leads to inconsistencies and errors, *to impieties and immoralities*. I beseech you, (speaking to the females present,) I beseech you to recollect the history of those times; and if you are, or ever shall be, mothers of families, when you find the little ones clinging to your knees with filial love, tell them to *avoid* the promiscuous reading of the Bible."

Such are the precise words of Popish priests. You will perceive that two of them (Messrs. Dunphy and Sinnott) have incautiously expressed the *true ground* of their fears. It is, that if men go to the Word of GOD they will discover the errors of Romanism. "The ancient faith" cannot bear an exposure to too much light.

Lastly, in concluding this long catalogue, we would give the testimony of Rev. Dr. Pise, now Priest of St. Joseph's Church, in this city. In "Father Rowland," a tale intended to support the doctrines of Popery, he has a curious argument (p. 73, 4) to prove that the Bible is not the sole rule of faith, and that "the Church can exist without the Bible." It is this—The gospel of St. John was not written for ninety years—(he prudently keeps out of sight the fact, that the Church had during this time the *other three gospels*)—therefore, the Church must have existed some time without the *whole* of the New Testament—*ergo*, it could always do without it. Or, to give you his own words,—"If it existed ninety years without the whole of the New Testament, it might have existed nine hundred, or nine thousand years without it." (P. 74.) He thus endeavors, with Jesuitical sophistry, to confound the idea of not having the *whole* Bible with not having *any* of it.*

But we have already written enough, we hope, to convince you that, notwithstanding their assertion to the contrary, the Papists of this day hold to the same doctrines which were published at Trent. We have presented you with a regular anti-climax. The Rhemish Testament—the Index—the Bulls of Popes—the declarations of Bishops—the speeches of Priests—and, lastly, the luminous argument of Dr. Pise. You have here their own words. "What need we any further witnesses?" Who, with such facts before them, can believe the declarations of Papists, that they are friendly to the reading of the Bible? Look at the past and you will see how bitter has always been their opposition. Look at their conduct when Wiclif gave his translation to England, and the Bible is no longer a sealed book. "*The rage*," says Milner, "*with which the hierarchy was inflamed against a work so undeniably seasonable*, demonstrated that the ecclesiastical rulers hated the light, and would not come to the light, lest their deeds should be reproved." (Church Hist. iv. 91.)

And thus it is *now*. We care not for the denial of Popish priests—we appeal to facts. We appeal to those whose duties have brought them into contact with the lower class of Papists: how many among them do you find who have never read *a chapter* of the Scriptures? We appeal to those Bible and Tract distributors, who have gone through the lanes and alleys of this mighty city to visit the poor and learn their spiritual wants: where can you point to a single Romanist among them, who possesses the Bible, even of *his own* Church? Alas! "No man is able to open the book, neither to look thereon."†

* To show still further the Rev. gentleman's opinion of the free circulation of the Bible, we give the following extract from a conversation in the same work: "'At any rate,' he continued, 'the booksellers profit by the cry. Every Bible sent out brings something into their purses.' 'It always appeared to me,' said Mrs. Wolburn, 'that the boast made of the propagation of the Bible is a mere speculation, a matter of interest to those who form the societies for diffusing the light of the Gospel.' 'Instead of diffusing light,' said Rowland, 'they scatter abroad the seeds of error.'" (P. 60.)

† A *fact* which occurred *lately* is to the point, and will go to prove all that we have asserted. A few weeks ago the annual meeting of the Young Men's Bible Society of Boston, was held in that city. "One fact," says the N. Y. Observer of May 23d, "was mentioned in their report, which ought to be known to every person in our community. It is this: Before the distribution was commenced, a member of the Board called on Bishop Fenwick and asked if he had any objection to the circulation of the Scriptures by the Society, among the members of his diocese? He replied that NO CATHOLIC WOULD BE ALLOWED TO RECEIVE THE BIBLE FROM THEM!! Copies were therefore not offered knowingly to Catholics, as from their blind submission to the direction of their priests, it was

We do not wonder at this. Let all men read the simple truths of God's word for themselves, and the sceptre of Popery would be broken. As Dr. Pise says, "The Church," (i. e. the Romish Church,) "can exist *without* the Bible," but *we* know, and *they* know, that it cannot exist *with* it. "The sword of the Spirit" has always been found to be an irresistible weapon with which to attack Romanism. How eloquently does Le Bas describe the effect produced by Wiclif's translation! "It poured a blaze of unwelcome light into these regions of darkness. For ages together, the mysterious and evil power, shadowed forth in the Apocalypse, had shown itself armed with scales that could turn back the point of ridicule, or the edge of invective, or the assaults of worldly might. But *to unseal the sacred Scriptures* was to let loose an element, in the midst of which it was doomed to sicken and *wax faint*, and gradually to loosen the grasp with which it had well nigh strangled the energies of the human mind." (Life, p. 203.)

When this work had once been accomplished, the seed was sown which in after times was to ripen into a glorious harvest. The day of England's redemption was secured. It might tarry, yet its final coming was certain. Without this work, all Wiclif's other labors would have been in vain. This secured their efficacy. "This," (says Waddington, p. 462,) "this was the life of the system, which he destined to be imperishable —this, the treasure which he bequeathed to future and to better ages for their immortal inheritance." And when at last the Reformation dawned upon the world, the Bible was the herald which ushered in its glories.‡ Wisely, then, does Milton place it first, when he speaks of the changes which took place. "Then," says he, "was *the sacred Bible* sought out of the dusty corners where profane falsehood and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new erected banner of salvation; the martyrs, with the unresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon." (Ref. in Eng. v. i. p. 5. Am. Edit.)

And will not you gather a lesson of wisdom from the ages which are gone? A plain duty is before you. Aid in spreading the Word of Life through the length and breadth of this land. Bid all come to that fountain which is open for "every one that thirsteth." Bid them listen to those "Scriptures which are able to make them wise unto salvation." Conjure them, in the language of the Apostle, "not to put away that Word from them." Appeal to them as moral and accountable beings, who are hastening forward to a judgment which no self-deception can avert, and who are bound by a law which no voluntary ignorance can abrogate, to search for themselves the oracles of truth!

Place the Bible in the hands of the degraded Romanist—persuade him to study and to think for himself, and the clouds of darkness which now enwrap his soul will pass away. Yes, we may well exclaim, in the poetical language of Milton, "Methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears; and the sweet odor of the returning Gospel imbathe his soul with the fragrancy of heaven." GROSTETE.

New-York, May, 1835.

believed that if any should be left with them they would be destroyed."

The writer may also add an incident which he himself witnessed. He was once in company with a party visiting the Convent of Grey Nuns in Montreal. Their conductor was the porter of the convent, a very old man. Happening to pass through a room in which one of the nuns was reading aloud to some others who were working, one of the party (not knowing much about Popery) asked the question,—"Was that the Bible she was reading?"—"The Bible! Oh no!" said the old man, and he laughed at her ignorance, in a quiet and suppressed way, till his frame shook,—"why I have lived here *forty-three years*, and have *never seen a Bible*." "What was it then?" "Oh, Lives of the Saints, I suppose."

‡ See this truth eloquently stated and enforced in "Natural History of Enthusiasm." (p. 298-300, London edition.) "The Reformation," says this talented writer, "was in all senses, a resurrection of the Bible."

It is a fact perhaps not generally known, that when Luther was only a monk at Wittemberg, while he was still in a state of perplexity, disgusted with the open corruptions of Popery, and yet not knowing what to believe, the accidental finding of a Bible—a new work to him—first revealed clearly to his mind the doctrine of *justification by faith alone*, and opened his eyes to the true nature of Gospel truth. "In the second year after Luther had entered into the monastery, he accidentally met with a Latin Bible in the library. It proved to him a treasure indeed. Then first he discovered that there were *more* scripture passages extant than those which were read to the people! In reading the Word of God with prayer, his understanding was gradually enlightened, and he found some beams of evangelical comfort dart into his soul." (Scott's Life of Luther, v. i. p. 29.)

For the Churchman.

ILLINOIS COLLEGE.

Mr. Editor,—It is absolutely *necessary*, for the very commencement of prosperity in the Church in Illinois, that an Episcopal institution for education should be established there. It was proposed by some friends of the Church in that State to commence the good work immediately; and this was also, I understand, the advice of the Right Rev. Bishop of Kentucky, who well knows that Illinois can no more depend on Ohio and Kentucky for a supply of clergymen, than the people of the State of New-York can look to Bowdoin College, in Maine, for the education of their sons. *The matter will therefore go onward.* But lest the friends of the Church should suppose the project abandoned, because it does not come before them this spring, we would respectfully suggest that Illinois, having now a bishop, the whole matter has been referred to him. The following are the questions which the Bishop judiciously asks on this subject.

'The time since I had the pleasure of receiving your kind letter, dated on the 13th of last month, (March,) though very short, has been spent in the most serious reflections on the subject which you propose for my consideration. What you say, resolves itself into the following questions.

'Shall a theological seminary of our Church, in Illinois, be now set on foot? If the affirmative of this be granted, is it expedient to appeal to England? If so, shall this be done by personal application or by letter? Should a personal application be determined on, who shall go?'

The Bishop is probably at this time in Illinois, and we only wait his decision of these questions to go forward in this interesting cause. Meantime we beg the friends of the Church who are exerting themselves in behalf of the West, to consider in what way they can accomplish *so much* with *so little*, as by educating young men of the West. And where in the West, unless in Illinois, which contains *more good land* ready for cultivation than any State in the Union; greater advantages for internal commerce than any State west of the Alleghanies; a State free also from the curse of slavery, and in the opinion of the 100,000 who flow into her annually, a State that in twenty years will take no lower place than the fourth or fifth in the twenty-four. Churchmen! put your college and seminary in the centre of Illinois, and that *right soon*, and we trust and believe you will see in the glorious result, 'the right hand of the Lord bringing mighty things to pass.' R.

For the Churchman.

MY NEIGHBOR'S COW.

There was once a little boy of my acquaintance who bore a very good character, and was in general a very clever fellow; but he had one singular trait. His family was not as well off as many around him, and with whom he was on terms of the greatest intimacy; nevertheless Tommy was determined to dress as well, and ride as good a horse as they did. He was not satisfied with this, but he had his coat cut from the same fashion, and always bought his buttons from the same store. He was kind to his mother, and generally obedient. He would do any little service for her willingly if he did not think it beneath him; but no power could force him to any act at which he thought his neighbors' sons would laugh. And I remember on one occasion his mother wished him to drive the cows home if he met them in his wanderings. But no: Jemmy Jenkins had never done such a thing, and Tommy inwardly resolved to have nothing to do with the cows.

But it happened that the very next day he was spending the afternoon with this family. At sundown Mrs. Jenkins called the boys, and told them they must look for the cows. They went cheerfully, and Tommy willingly followed, and acted the cowboy with great zeal and activity. In the meantime he met his mother's cows, and might with very little trouble have turned their heads homeward. But no: he was helping the Jenkins' boys—giving them needless assistance, and by his negligence suffering his own family to go supperless to bed.

I could not help thinking to-day that our good mother, the Church, has a great many Tommies among her children.

I know some who will pass by *her* own doors and her own ministers, and spend the afternoon—a needless interloper in a foreign family.

I know some who constantly neglect *her* missionary meetings, but would not for the world be absent from some others *I could mention*.

I know some who are hardly aware that she *has* Bible societies, and might have more, only that her money is expended, and her supporters drawn off, in *their persons*, toward a wholly different direction.

I know some who look with suspicion upon every book she publishes, and every periodical she possesses; but who make no scruple to pin their faith on the dogmas of certain "*persons, neither bigoted nor prejudiced.*"

I know some who never think of sending their children to her schools or colleges, but dispose of them in a manner that will surely lead them to neglect her, and oftentimes the religion for which she was established.

I know some (*indeed I do*) who will suffer no opportunity to escape them, of ridiculing her practices, and her consistent supporters; whilst they improve the same to commendation of others entirely dissimilar.

And I know many whose *whole conduct tends* toward her *demolition*, who are constantly *sapping her foundations*, and who are ignorantly yet certainly striving to establish I know not what, but what most of them would realize with disgust and trepidation.

Finally, Mr. Editor, is it too much to ask us to *care for our own cows?* Yours respectfully,

Z. L.

THE CHURCHMAN.

SATURDAY, JUNE 6, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

Φιλαρχαιος is received.

We have two or three communications which we have neglected to acknowledge, but which shall appear soon.

DIOCESAN MISSIONARY SOCIETY.

We regret very much that by an inadvertence of the printer, the report and circular of the Education and Missionary Society was not made prominent in the paper, and that the attention of the readers was not specially directed to it. This Society makes a powerful appeal to us, and we ought most heartily to co-operate with it in the attainment of its important object. It aims to plant the Church in the destitute portions of our own Diocese, and to sustain its feeble parishes. It calls on us to rescue our own brethren from impending infidelity, with its consequent torpor and immorality, and to establish among them the truth and ordinances of the Gospel. It calls on us to hold up and proclaim to the world, amid the desolations of fanaticism and the distractions of heresy and schism, a Church which eminently illustrates the beauty of holiness, and secures the greatest amount of practical efficiency that is consistent with the integrity and perpetuity of the faith. The neglect of such a duty must be attended with aggravated guilt. The duty of proclaiming the Gospel, it is said, is general and unlimited: it is due to the world at large. True: but what determines the application of the duty to a portion of the world? We answer, the claims of consanguinity and proximity. Next to the salvation of our own souls we are to extend our solicitude to our relatives and our neighbors. This view has the united sanction of nature, common sense and the Gospel. Natural sympathy pleads for our kindred; common sense tells us that if we would have the Gospel prevail over the world, we must first secure its flourishing and permanent establishment at home, in the same way as if we would have it prevail among our neighbors, we must first set the example of it in our own lives: and the Gospel seizes on natural sentiment as a means through which it is to act, and, by various special precepts as well as by apostolic example, directs our attention *first* and chiefly to those who are our neighbors and 'kinsmen after the flesh.' The duty, therefore, of making ample provision for sustaining the Gospel in our own Diocese is fortified with an array of motives that cannot be evaded, and ought not to be resisted. The means of discharging this duty, the engine for directing this benevolence most effectively to its proper end, is found in the Diocesan Missionary Society. Give this Society a liberal support, and, in dependence on the Divine assistance, we secure the spiritual prosperity of the Diocese, and take the most natural, obvious, and scriptural means for promoting the ultimate and universal prevalence of the Gospel. The Board very properly adduce the testimony, founded on the experience of our last and present Diocesan, to the importance of this Society for securing and augmenting the prosperity of the Church.

'It is presented as an indubitable fact, that our past Education and Missionary operations, restricted as they have been, have furnished the impelling principle of that onward course of success which the Church has held in this Diocese. That such would be the case was early foreseen by the penetrating mind of the late lamented Bishop Hobart. He maintained their necessity—he foretold their effects. To *cherish* them was one of the cardinal principles of his policy—one of the labors of his devoted life—in the very discharge of which that valued life was brought to its close. The result attests the wisdom of his forecast, and has fully justified his anticipations. Our missions throughout the Diocese were sustained, and the Church has flourished and been extended. More than two hundred churches gladden the moral surface of our State, most of which owe their origin and early nurture to missionary zeal and aid.

The inference from this fact is clear and irresistible. The system which has proved itself thus efficient, must be maintained and carried out, if not to the measure of *requirement*, at least to that of *ability*. Our present respected and indefatigable Diocesan gives it as his settled conviction, deepened by each new Visitation, that with the due fostering and training of suitable candidates for the sacred ministry, and the strengthening of the feeble and rising churches of our communion, are bound up the best hopes of the Church within our borders. *Churchmen!* shall the voice of *past* and *present* experience alike be lost upon us? shall it not rather rouse us to the immediate and common resolve, that our Missionary system, with its necessary preparative and adjunct, *the Education* system, *shall be sustained?*'

In reading, in the last number of the Southern Churchman, the address of the venerable Bishop Moore to his Convention, we were struck by the coincidence of his sentiments with those above expressed. We give the extract (the whole address shall be inserted next week,) not doubting that the reader will appreciate the importance which it derives from the eminent piety and long experience of the writer. He recommends the formation of a similar society, and enforces the advice by the example of our own Diocese.

'At my admission to Deacons' Orders, 48 years ago, I constituted the sixth or seventh clergyman in that Diocese—a diocese which now numbers 200 laborers in the vineyard of the Lord. The means, to which that astonishing increase may be chiefly attributed is, the unremitting attention they have paid to the sustenance of the clergy in their new parishes, by relief from their missionary fund.

By pursuing, my brethren, the same course, we may expect similar results, and should my valued assistant in the episcopate live to my present age, he may look for a similar increase in the clergy of this Diocese, and behold, in congregations now in a state of infancy, assemblies both strong and numerous; and in others which, I trust, will be planted by his hand, he will, with joy of heart, behold them growing into manhood, worshipping the God of their fathers with the same form of sound words with which they worshipped him, and training up their children in the use of that liturgy which distinguishes our Zion—a liturgy which will defend her from heresy and schism, and secure obedience to the faith once delivered to the saints.'

This testimony is valuable, and we use it in order to direct attention to the fact, that the most flourishing of our dioceses have flourished, and must continue to flourish, by the instrumentality of some such provision as a Diocesan Missionary Society. If, then, we do not wish the religion of our Saviour to retrograde,—if we do wish to provide for its effectual enlargement, for its entire ascendancy and universal prevalence, the care of our own Diocese must be with us all an object of earnest and uniform solicitude. As Episcopalians, it is our bounden and characteristic duty to sustain our Bishop, and enable him to station ministers in every portion of the Diocese which requires them. The attainment of this end is a cardinal point in diocesan Episcopacy, and it would be far more safe, and more consistent for us to renounce Episcopacy, and divorce ourselves from our Bishop, than to involve both him and ourselves in obligations which we neither mean nor care to fulfil. What would be thought of a parish which shut out its own poor from the ministrations of the pastor? And is not a diocese with its bishop under the same obligation to provide for its own destitute members? And if this obligation were acknowledged, if this mutual sympathy prevailed among the different parts of a diocese, would destitute parishes long exist? Would not one after another be supplied, until the life-blood of the Gospel circulated freely through the whole, warming and enlivening every part?

We beg, then, to commend to our readers, as Christians and as Episcopalians, the report and circular of the Diocesan Missionary Society. It merits more than a transient approbation. It deserves not only to be read but to be studied. The principles advanced in it are such as ought habitually to shape the conduct of every individual, every minister and every parish in our Diocese. They who are most interested in foreign missions ought, above all others, to further its efforts, for it is at home that they are to open the fountains which are to send forth streams abroad. And they who would not scatter their charities ought to concentrate them more powerfully at home. In every view, then, the subject meets us with paramount claims. We would again refer the reader to the circular for its many and wholesome suggestions. The formation of auxiliary societies deserves especial notice, and the following suggestions are also of chief importance:

'*How*, then, shall this be effected? *Mere resolve* will be vain: what shall be *done* in the case?

The just answer to this inquiry necessarily involves a reference to *individual* and to *associate duty*. In our character as *individual members of the Church*, has not this cause *sacred* and *paramount claims upon us all?* Can we conceive of any other which are nearer or higher? If not, can indifference to them be less than criminal? Is there not inconsistency in suffering any others, however just in themselves, to supersede them? Let each one, then, ask his own heart if they have been met promptly, systematically, and to the full extent of ability. If not, in order that we may at once come up to the standard of duty,

Let each one cherish the cause in his own heart: realize its importance and its probable influences, and feed the flame of generous ardor in its interest. When it *is appreciated and loved as it should be, it will prosper.*

Let each one commend it in prayer to Him who *can give it favor with man* and crown it with His blessing. The good cause which is backed by the effectual, fervent prayers of many people, will be *endeared to them, commended to others, owned of* God.

Let each one further its interests by speaking *of* it and *for* it: and by giving to it the willing tribute of *personal activity and services.*

As individuals, let all contribute to its funds. Let each one ask himself these plain questions: Am I *a subscriber to its funds?* If not, I will at once become such. If already such, may I not, from the abundance with which God has blessed me, or by some slight sacrifice of vanity or self-indulgence, increase my subscription? If already a subscriber, might I not also be a *donor* to its permanent funds? If God has given me the ability, mine shall be the exercise of it, that to His Church may be the benefit, and to His name the glory.

To those whom God *has largely blessed with wealth and consequent means of usefulness* we would *especially appeal.*

Theirs is the ability, theirs also should be the personal satisfaction of rendering less precarious its income, and of enlarging as well as perpetuating its means of doing good, by liberal donations to its permanent fund. If each of the affluent members of the Church throughout the State would promptly present to it a free-will offering of regard, however little proportioned to actual ability, *the aggregate* would place it on a footing of respectability and efficiency.

MISSION TO CHINA.

An event has transpired during the past week which has awakened in the hearts of many among us a lively interest, and which is, indeed, an epoch in the history of missions in our Church. We allude to the embarkation of the first missionaries whom our Church has ever sent forth to a foreign Pagan land.

On Wednesday evening last a large congregation attended at St. Thomas's Church, to receive the valedictory addresses of the missionaries, and to listen to the parting charge which was given to them. A majority of the clergy of the city were present in the chancel, (and among them the Rev. Dr. Jarvis,) and the meeting was opened with prayer, which was read by the Rev. Dr. Milnor. After service, the Rev. Dr. Hawks read the letter of instruction which had been delivered to the Missionaries by the venerable presiding bishop. A copy of the letter, we understand, has been taken, and is to appear in the Missionary Record, and we need not add that it will be found replete with the calm and practical wisdom for which Bishop White is so eminently distinguished. When the letter was finished, the Rev. Mr. Van Pelt, the Secretary of the Domestic and Foreign Missionary Society, addressed the Missionaries, as the organ of the Society, with the view of refreshing their memories with suitable topics of advice and encouragement. When Mr. Van Pelt had concluded, the youthful missionary, Lockwood, stepped forward, and in brief, prompt, appropriate, dignified and manly terms, bade adieu to the congregation. I had hoped, he said, to be excused from speaking, but I am compelled to make a brief acknowledgment of the kindness which I have experienced. If any thing, brethren, can induce me to go forward with fresh ardor, it is the manner of my reception among you; and if any thing can mitigate the *pain of farewell* it is the assurance of sympathy which I read in your countenances and your hearts. I go forth knowing that I shall be remembered in your prayers. It has just been intimated to us (alluding to the address of Bishop White) that sufferings, and it may be death, await us. Be it so. Still there is no sorrow without a mingling of joy: and whatever be our suffering, there is one alleviation of which nothing shall deprive us, and that is, the assurance of your sympathies and your prayers. Finally, then, brethren, farewell, and may the choicest blessings of heaven fall upon the friends of my native land.

We may be pardoned for interjecting the wish that those who exercise the gift of speaking would take a hint from Mr. Lockwood. For ourselves, we must acknowledge that we listened with more pleasure to this concise and natural expression of feeling than we could have done to the most copious shower of eloquence that was ever poured on the religious patience of an auditory.

Mr. Hanson followed his reverend brother, and related the many providential coincidences which, within a few weeks past, had strengthened his conviction that God was with them, to bless the enterprise to which they were pledged. He expressed his gratification at the readiness which had been shown to co-operate in their effort, assured himself that he would not be forgotten by his fellow Christians at home, and concluded with reminding the audience that the Church, and every member of it, was now responsible for the sustaining of the mission.

The missionaries were followed by the Rev. Dr. Tyng, of Philadelphia, in an extended and eloquent address, which imparted to the occasion much of its interest. His official connexion, he said, with the Missionary Society, made it proper for him to offer an exposition of the designs of the Society, and an outline of the history of the mission. The Society had entered on a new era; many circumstances had conspired to increase an interest in its operations. It was no small circumstance that Divine Providence had raised up two brethren in regard to whom he could say, that they were altogether worthy of the confidence of the Church. Another auspicious circumstance was, that God had prolonged a life so esteemed and venerated as that of the right reverend father in God, whose instructions had just been read, and the delivery of which, on the last meeting of the Society, was one of the most impressive scenes which he had ever witnessed. He who planted the Church at home, now, after the lapse of half a century, sends forth its missionaries to a foreign heathen land. A further favorable indication was, the fact that the present enterprise was the result of united and harmonious action. There has been a time, Dr. Tyng observed, when we have heard of division and discord, and we feared lest our missionaries, when they went forth, would go to convey the wishes of but a part of the Church. But God has ruled it otherwise. No undertaking promises more than the present to arouse and concentrate our energies. It has been the result of a perfect harmony in our counsels. Our venerable Diocesan, in all the majesty of his wisdom, has advocated it. Our assistant bishop has thrown himself with us and given it the testimony of his approbation. Not a single clergyman nor layman of our city [Philadelphia,] that has not united with us in the enterprise. With what confidence, then, can we pray for the success of the Mission while conscious that the united prayers of the Church ascend in its behalf!

Many centuries, Dr. T. continued, have elapsed since the first attempts were made in the sphere which we now contemplate. In the 13th century, the priests of the Church of Rome planted the cross in China, and from that time to the present they have been laboring to propagate their faith. We can never give our sanction to error; but yet we cannot but honor the noble spirit that prompted these heralds of the cross to brave hardship and persecution, and enrolled not a few of them among the noble army of martyrs. Never can we contemplate the heroic example of Xavier without burning with a holy desire to emulate the ardor and perseverance that impelled him, at midnight, to navigate the sea alone, and in an open boat, and the intense anxiety which, as he approached the confines of the vast region as yet impenetrable to the winged words of mercy, wrung from him the exclamation, 'O Rock! rock! rock!—when wilt thou open to receive us!' We must honor the spirit and admire the success of an enterprise in which one female was enabled to erect several edifices for the worship of God, and to publish hundreds of volumes for the instruction of the ignorant, however deeply we may regret that not one Bible was among the number! In this respect Morrison alone, in his short career, accomplished far more than the hundreds and thousands of Romanist Missionaries who, with a generous but in a great measure misguided ardor, freely gave their lives in martyrdom.

Dr. Tyng here made a transition to later times and traced the origin and progress of the Protestant Mission. Morrison, he observed, was thwarted in his efforts by his own countrymen, and it was finally by the beneficence of American Christians that he was enabled to embark from an American port. For twenty-seven years had he labored in compiling a dictionary and in publishing partial translations of the Bible. His untiring perseverance had thus opened the way for succeeding laborers. He had left the key to the language for his followers to use. He had prepared the Word of Life for them to distribute. Dr. Tyng afterward mentioned to us, in conversation, that he had forgotten to state a fact which especially cleared and smoothed the way for the missionaries of our communion. He had with him a Chinese Prayer-book, one of the pious and learned labors of Morrison, by means of which the services of our Church could be easily and at once established.

Dr. Tyng here gave a rapid sketch of the labors of Gutzlaff, adverting, with evident gratification, to the fact that our missionaries, in their letters of instruction, were directed to consult and advise with him as to the plan of their operations. He read, also, an extract from a letter of Leang Afa, a converted Chinese, which stated that more than ten of the natives had given evidence of genuine conversion to the Gospel.

Dr. Tyng next proceeded to detail the history of the present enterprise, in the course of which he paid a passing tribute to the memory of the lamented Lyde, and stated, as a curious coincidence, that the recent meeting in the Church of the Ascension, which had proved so eminently propitious to the mission, was the anniversary of the day on which Morrison had himself embarked for China. Dr. T. also happily adverted to the fact that a gratuitous passage had been provided for the missionaries in a ship which, both from her name, (the Morrison,) and from the circumstance of her having conveyed others on a similar errand of mercy, might be termed the missionary ship.

Dr. Tyng further dwelt on the importance of sustaining the mission by sending others to cooperate in the same field. Others are ready: shall we tell them that two are enough for 300,000,000? To you of this city especially, in view of its commercial relations and prosperity, do we look for countenance and support.

In conclusion, Dr. T. fixed the attention of his audience on the missionaries themselves. He assured them in behalf of the congregation that he honored them for their undertaking and loved them for their spirit, and would never forget to pray for their success. He alluded to the fact that one of the missionaries was to part, perhaps for ever, with aged parents who were present in the congregation, and turning to the missionaries, he ended by saying, we pledge ourselves that our closets, our families and churches shall be witnesses of the sincerity and fervency with which we shall continue to sympathize with you in your labors and your trials.

Bishop Smith of Kentucky, followed. With no ordinary emotions, said he, have I contemplated the events of this evening. For more than twenty years my heart's desire and prayer to God has been that our Church should establish a foreign mission in a heathen land. And I bless God that the object is accomplished. Allusion has been made to topics of sadness. There are such: but, brethren, they are not for Christians, nor for Christian missionaries. You go forth, it may be to death: but have not Christians in every age done the same? Is it not enough that you are among the number of martyrs? Have you forgotten the words of the Apostle, "To us it is given not only to believe in Christ, but to suffer for his name?" And the more you suffer the more happy will you be, for you look not for a temporal but an eternal recompense. Be your trials what they may, recurrence to a few simple principles will support you. True, when you think of time-honored superstition and the thick darkness of moral desolation, and your own ignorance and insignificance, your hearts may sink within you. But remember you are not to calculate on human ability. God is your helper. All these enemies are under the control of the Head of the Church. All hearts are in his hand. Events are His. Never consult, then, with flesh and blood. Act not on motives of human expediency. Be not over anxious in regard either to disappointment or success. But in simplicity of faith, in reliance on Christ, look only to the strength of Jehovah. And, O Saviour of the world! who by thy cross and precious blood-shedding hast redeemed us,

save us and have mercy upon us! The ALMIGHTY LORD, the safe tower of refuge, be now and ever your defence, and make you know and feel that there is no other name given under heaven whereby you must be saved, but JESUS CHRIST, and him crucified! Unto GOD's gracious mercy and protection we commend you! The LORD bless and keep you, the LORD make his face to shine on you and be merciful to you, the LORD lift up the light of his countenance upon you and give you peace, both now and evermore!

The congregation then united in Bishop Heber's hymn, and were dismissed with the benediction pronounced by Bishop Smith.

Next morning we shared, with many of our clerical and sub-clerical brethren, the pleasure of accompanying the missionaries to the ship which was to bear them to their destination. The day was remarkably auspicious, and all seemed disposed to beguile the way by giving vent to conflicting feelings in various converse. Devotional services were performed, first in the steamboat, and afterward in the ship, just previous to her separation. Whose heart was not melted as our sympathies with those who were leaving the land of their fathers, and embarking on a sublime and doubtful enterprise, mingled and flowed forth with vocal melody in the appropriate strain; "Guide me, O thou great JEHOVAH?" But the sight of the missionaries was still more fitted to subdue the soul. It was impossible to contemplate them without deep emotions. There was no trace of superficial enthusiasm, or vaporish piety. We could read in their countenances a steadfastness of purpose, a meek triumph over the struggles of nature, a benevolence shaded with sadness, and a wrapt and holy enthusiasm that bespoke a soul which, without pride and without disgust, and with only the mild and simple energy of Christian faith, had totally and for ever renounced the world and given itself to GOD. It was just the picture which an infidel would have selected to show that Christianity fully carried out into action destroys itself by demanding those impracticable sacrifices which only one in a million is so consistent as to offer, and to which a believer, with a feeling as nearly allied to pride as a holy bosom can indulge, would point, as a sublime illustration and trophy of his faith. About 2 o'clock we reached the Hook, and parted from the ship, and as she gallantly bore off with swelling sails, we fancied that the blue sky and gentle gale were the presage of a prosperous voyage, as we felt them to be the emblems of that serene movement of the soul which was impelling the participants of our bosoms (*animae dimidium meae*) to their holy enterprise. In silent prayer we then commended them and their cause to GOD.

We have thus endeavored to gratify our readers with a brief statement of facts, in which many of them feel a lively interest. For our own part we could have wished to see the same energies directed to a more feasible undertaking. But the work is done; and, in view of the manifold gifts of the Spirit, and the diversified operations of Providence, we may indulge the hope that it is wrought of GOD. Be the result what it may, the *principle* is rooted in Christian faith, and should any blindly or madly attempt to pull it up, he will find, with one of old, that the blood of that he most loves will flow from the rude assault, and cover him with confusion and horror:

> Nam, quae prima solo ruptis radicibus arbos
> Vellitur, huic atro liquuntur sanguine guttae
> Et terram tabo maculant. Mihi frigidus horror
> Membra quatit, gelidusque coit formidine sanguis.

Nothing is now left for us but to sustain the mission and pray for its prosperity.

VIRGINIA CONVENTION.

THE annual Convention of the Diocese of Virginia was held May 20th, in the town of Lynchburg. The sermon was preached by Rev. Wm. G. H. Jones, and after the Convention was organized, 32 clerical and 25 lay delegates took their seats.

'The revision of the constitution of the Church,' says the Southern Churchman, 'occupied much of the time of the Convention. A proposition which finally prevailed by a large majority, to alter the constitution so as to exclude *non-communicants* of the Church from seats in the Convention, gave rise to a protracted, animated and deeply interesting discussion. The revised constitution will be submitted to the churches, and must be ratified by the next Convention, to give validity to its provisions. The want of time rendered necessary the further postponement of the consideration of the revised canons until the next Convention.

'The reports from the different parishes indicated a steady improvement in the Church—an increase of members—of church edifices, and of a disposition in the people to sustain the institutions of the Church.'

Resolutions were also adopted to sustain 'the exertions now making by the Virginia Bible Society to rouse the whole Christian world to an effort (in dependence on Divine assistance) to place the Bible in every accessible reading family on earth, within a definite period,' and the preamble expresses the gratification of the Convention in witnessing the general acceptance with which this enterprise has been received, and the cordiality with which it has been sustained by the churches of the Diocese.

The Virginia Prayer-book and Tract Society was warmly recommended to the patronage of the churches, and the formation of auxiliary societies advised.

The following resolutions were adopted in regard to the Foreign and Domestic Missionary Society of the Church:

Resolved, unanimously, That this Convention highly appreciate the intentions of the Executive Committee of the Domestic and Foreign Missionary Society, in sending a special agent to attend the meetings of this body, and to present the claims of that very important Society.

Resolved, That every facility be afforded to the special agent in performing the duties of his agency.

Resolved, That we cordially welcome the Rev. Benj. C. Cutler, of St. Ann's Church, Brooklyn, as the special agent of the Executive Committee of the Domestic and Foreign Missionary Society, and recommend him to the kind attention and patronage of the churches.

The spirit in which the Convention met may be seen from the following paragraph:

'The religious services of the Convention were, as is usual at such times, of an interesting character. On four several occasions of each day were the people invited to meet together to hear words of exhortation, and unite in supplications to the Most High. Each day in the morning, at 6 o'clock, meetings for prayer were held, which to us were the most interesting, and we believe were considered by all, as the most profitable times of public worship. At 11 o'clock, A. M., and also in the afternoon, and at night, one or more churches were opened; for all denominations in Lynchburg, we believe, kindly offered their churches. The congregations were always large and attentive. Many had left their homes to enjoy the privileges which abound at such times, and we are told that a very salutary impression was produced. Many young and interesting members were added to the Church—some from different parts of the State, who, it is hoped and believed, will prove valuable aids in the work of building up the Redeemer's kingdom.'

From the Gambier Observer.

EPISCOPACY.

A WRITER in the Episcopal Recorder suggests the propriety of publishing the tract of Bishop Onderdonk on Episcopacy, and the review of it by Mr. Barnes, as containing the best discussion of the scriptural argument for Episcopacy. It is admitted by all that the controversy has been conducted with much ability, and in a proper spirit by both parties, and we doubt not the publication proposed would essentially promote the cause of truth.

WE are happy to say that the whole controversy is now publishing by the Protestant Episcopal Tract Society of this city. The work will be stereotyped according to a rule adopted by the Society to stereotype whatever it publishes, and will contain the original Tract, by Bishop Onderdonk, the review, by Mr. Barnes, Bishop Onderdonk's reply to the review, and Mr. Barnes's rejoinder, with the conclusion, by Bishop Onderdonk. An article on the same subject, from the Biblical Repertory, at Princeton, with Bishop Onderdonk's reply, will also form part of the same volume. Thus the subject of "*Episcopacy, tested by Scripture*," will be laid fully and fairly before the public. Episcopalians are entirely and unanimously satisfied with the manner in which Bishop Onderdonk has conducted the argument. Presbyterians, too, are satisfied inasmuch as Scripture has been made the basis of the controversy; and they will allow that they could not have trusted their cause with a more able and accomplished advocate than the Rev. Mr. Barnes. Episcopalians are so well satisfied with the result, that they have published *the entire controversy* for gratuitous circulation throughout the land. Will Presbyterians do the same? or, if not, will they accept the tract for gratuitous distribution?

THE Rev. Alexander Varian, of Springfield, Ohio, is now in this city, with the view of soliciting aid to build a church at Springfield, at which place he has broken ground for the Church, and labored with much success. We have known Mr. Varian long and well, and shall be much gratified by any assistance which is extended to him. He says in a private letter:

'The importance of establishing the Episcopal Church at Springfield, can scarcely be appreciated by one unacquainted with that section of country. The nearest church is at Dayton, 24 miles distant. Urbana, 14 miles north of us, contains about 1400 inhabitants. Xenia, 18 miles south, about 1500, besides which there are several smaller towns within a circuit of a dozen miles, and in none of them do they enjoy the services of the Episcopal Church, except in Urbana and Yellow Springs, where I occasionally officiate. In most of these places we find a few decided Episcopalians, and many inclined to the Church. The expense of putting up a church appears at present to be the principal obstacle to our permanent establishment in a section of country where our services are much needed.'

WE have a few new publications on hand, of which we shall endeavor to furnish notices next week.

CHURCH OF THE ASCENSION.—A church under this name has been recently organized in Philadelphia. The Vestry have purchased the edifice of All Souls' Church, which was recently sold by the sheriff, and have called the Rev. John B. Clemson, of Chester, Pa., to become their Rector, who will shortly enter on the duties. The building is yet unfinished, and the Vestry are soliciting subscriptions, with a view to complete it at as low a rate as possible, "so that accommodation may be afforded at a *low rate* to all whose limited circumstances have hitherto prevented them from attending the house of GOD."

A friend has favored us with the following item of intelligence:

BISHOP CHASE.—Private letters from Bishop Chase announce the fact, that he has already left Michigan, to commence his arduous labors in his new diocese of Illinois. They mention also that he has with him a gentleman well acquainted with the system of Sunday schools, who will devote his whole time to founding them in Illinois, if the sum of *two hundred and fifty dollars* per annum can be raised for his support.

Are there no generous friends of the Church who can contribute this sum? The Roman Catholic Bishop of Cincinnati, in his late report, complains bitterly of the Sunday school at Piqua, Ohio, as being a barrier to the progress of Popery. And shall we not raise up many such barriers in the rapidly increasing State of Illinois, in which *one hundred thousand* emigrants have settled during the last year? Who will do something for the West? Who can calculate the benefit which may result from the labors of this agent during a single year? He who cannot *in person* cross the mountains, has now an opportunity of doing much *by proxy*. He may have the comfort of knowing, that each returning Sabbath *his* messenger is laboring in that destitute region.

Who, then, will be *one* of *five*, or *ten*, or even of *fifty*, to secure the labors of this efficient agent in the West? Any contributions, if sent to the Press Depository, 46 Lumber-street, will be duly acknowledged and forwarded for the purpose specified. G——E.

INTELLIGENCE.

PROPOSED ORDER OF BISHOP ONDERDONK'S VISITATIONS.

Whitsunday, June 7, Delhi; Whitsun Monday, 8, Walton, Ordination A. M., Confirmation P. M.; Whitsun Tuesday, 9, Unadilla; 10, Gilbertsville, Consecration A. M. Confirmation, P. M.; Festival of St. Barnabas, 11, Do. Ordination; 12, Louisville; 13, Burlington Flats.

Trinity Sunday, June 14, Cooperstown.

First Sunday after Trinity, June 21, St. Andrew's Church, New-York.

Fourth Sunday after Trinity, July 12, Westchester, A. M., Eastchester, 4 P. M.; 13, New-Rochelle; 14, Mamaroneck; 15, Rye, Ordination A. M., Confirmation P. M.; 16, White Plains; Saturday, 18, Ballston Spa, Saratoga County.

Fifth Sunday after Trinity, July 19, Saratoga Springs; Tuesday, 21, Sandy Hill; 22, Granville; 23, Hampton; 24, Whitehall.

Sixth Sunday after Trinity, July 26, Florida, Montgomery County; Tuesday, 28, Exeter, Otsego County; Thursday, 30, Norwich, Consecration A. M., Confirmation P. M.; 31, Oxford; August 1, Guilford, Consecration A. M., Confirmation P. M.

Seventh Sunday after Trinity, August 2, Bainbridge; 3, Harpersville; 4, Greene, Consecration A. M., Confirmation P. M.; 5, Binghamton; 6, Owego; 7, Candor; 8, Danby, Consecration A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 9, Johnson's Settlement; 10, Hector, Consecration A. M., Confirmation P. M.; 11, Do. Ordination.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, are in attendance.

BISHOP BROWNELL'S VISITATION.

THE Rt. Rev. Bishop Brownell proposes, by Divine permission, to commence his Summer Visitation in the following parishes, viz.

Fairfield, June 19; Norwalk, 21; Wilton, 22; Greenwich, Sunday 28, at 10 A. M., and Stamford the same day, at 3 P. M; New-Canaan, 29, at 2 P. M.; Ridgefield, 30, at 2 P. M.; Danbury, July 1, at 2 P. M.; New-Milford, 2, at 2 P. M.; New-Preston, 3, at 2 P. M.; Kent, 4, at 11 A. M.; Sharon, 5; Salisbury, 6.

N. B. Where the time of the commencement of the service is not mentioned, it will be appointed by the Rector. A continuation of appointments will appear hereafter

EPISCOPAL ACTS, *by the Bishop of this Diocese.*—Tuesday, May 19, confirmed 6 in Grace Church, Waterford, Saratoga county.

Wednesday, 20, confirmed 18 in Trinity Church, Lansingburgh, Rensselaer county.

Thursday, 21, for the parish of St. Mark's Church, Hoosick Falls, Rensselaer county, which has no church, confirmed one in a meeting-house belonging to the inhabitants of that village.

Friday, 22, in St. John's Church, Stillwater, Saratoga county, admitted the Rev. William Allanson, Deacon, the Missionary at Stillwater and Mechanicsville, to the Order of Priests. Morning Prayer was read by the Rev. Reuben Hubbard, of Granville, assisted by the Rev. Phineas L. Whipple, of Lansingburgh, who read the lessons; the sermon preached by the Bishop, and the candidate presented by the Rev. Cyrus Stebbins, of Waterford.

In the afternoon, confirmed 5 in the same church.

Tuesday, May 26, in St. Paul's Church, Charlton, Saratoga county, confirmed 12.

Wednesday, 27, in St. George's Church, Schenectady, admitted the Rev. Thomas C. Reed, Deacon, Professor in Union College in that city, to the Order of Priesthood. Morning prayer was read by the Rev. Horatio Potter, of Albany, assisted by the Rev. Phineas Whipple, of Lansingburgh, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. John Reed, D. D., of Poughkeepsie. There were also present and assisting in the laying on of hands, the Rev Pierre A. Proal, the Rector of the Church, the Rev. David Butler, D. D., of Troy, the Rev. Alonzo Potter, D. D., of Schenectady, and the Rev. William B. Thomas, of Duanesburgh.

Ascension-day, Thursday, 28, confirmed 13 in Christ Church, Duanesburgh, Schenectady county.

Diocese of New-Jersey.—On Sunday evening last, Bishop Doane confirmed twenty-six persons in St. Mary's Church, Burlington. This is the *third* confirmation administered in that Church, in less than two years and a half,—amounting in all to *fifty-five* persons.—*Missionary.*

From the Episcopal Recorder.

Pennsylvania Convention.—The Convention of this diocese adjourned on Thursday evening, the 21st ult. Nearly the whole of the last day was taken up with the discussion of the proposed amendment of the fourth article of the constitution. This amendment was rejected by a large majority, leaving the article as it was before.

On Thursday afternoon we were happy to hear a just and appropriate tribute to the memory of Dr. Bedell adopted by the Convention, without a dissenting voice. It was moved by the Rev. Dr. Tyng, and seconded by the Right Rev. Bishop Onderdonk. The Rev. Dr. Mead, who had also risen to second it, remarked that he had himself designed offering a similar resolution. The following is the language of the resolution adopted:

"Whereas the divine providence of ALMIGHTY GOD has, since the adjournment of the last Convention, removed from the scene of his earthly labors the Rev. Gregory T. Bedell, D. D., Rector of St. Andrew's Church, Philadelphia, for eleven years a useful member of this Convention, and a highly distinguished clergyman of this Church,—Therefore,

"*Resolved*, That this Convention record their high sense of the personal and ministerial character of the Rev. Dr. Bedell, and their sense of thankfulness for the usefulness and success of his labors as a minister of CHRIST."

The remainder of the afternoon was occupied with the customary business of the Convention, the most important of which was the election of Standing Committee, Deputies to the General Convention, &c. The following gentlemen were elected.

Standing Committee.—Clergy—Rev. James Abercrombie, D. D., Wm. Cooper Mead, D. D., George Sheets, George Boyd, John W. James. *Laity*—Charles Wheeler, Esq., James S. Smith, Esq., Tobias Wagner, Esq., John Andrews, Esq., John Read, Esq.

Deputies to the General Convention.—Clergy—Rev. William Cooper Mead, D. D., George Upfold, D. D., Samuel Bowman, Levi Bull. *Laity*—William Meredith, Esq., Horace Binney, Esq., Edward J. Stiles, Esq., Hon. David Scott.

IT gives us pleasure to learn that the vacancy in the Rectorship of St. Andrew's Church, in this city, will be supplied by the Rev. J. A. Clark, Rector of Grace Church, Providence. Mr. Clark has been invited to St. Andrew's Church by the unanimous vote of the Vestry, and has, we understand, accepted the call.
Episcopal Recorder.

WE learn from the Christian Witness, that the Right Rev. Bishop Griswold has removed from Salem, and taken up his residence in Boston.—*Ib.*

THE same paper states that the Rev. Horace L. Conolly has accepted a call to the Rectorship of St. Matthew's Church, Boston.—*Ib.*

THE Rev. William Pinckney has accepted the unanimous call of the Vestry of Somerset Parish, in Somerset county, Maryland, to the Rectorship of said Parish.—*Ib.*

American Bible Society.—This society held its nineteenth anniversary in Chatham-street Chapel on Thursday, the 14th ult. The report prepared by the secretary shows this society in an interesting light. It has already done much in the way of distributing the Bible, and its plans for future operations are considerably extended. Acting on liberal principles, the society has endeavored to benefit every class of this great community, as well the emigrant as the home born, and has made considerable grants of money to aid in preparing and circulating the Scriptures abroad.—*Christian Adv. and Jour.*

From the New-York Observer.

Receipts.—The sum received into the treasury, from all sources, during the year, has been $100,806 26, being an increase over the receipts of last year of $12,195 34.

Books Imported.—As numerous emigrants are coming to the country, all of whom stand in need of the Scriptures, your Board have imported more or less copies in Portuguese, Italian, Dutch, Swedish and Polish languages. Many of the latter were thankfully received by the Polish exiles who have taken up their abode among us.

Books Issued.—Bibles 47,703; Testaments 75,533. Total 123,236, (in 11 languages,) being an increase of 12,404 over the issues of the previous year, and on an aggregate, since the formation of the society, of 1,767,936 copies.

New Testament for the Blind.—The New-England Society for the Education of the Blind, through Dr. S. G. Howe, applied for aid a few months since to print the New Testament in raised letter for the use of the blind. Your Board have very cheerfully granted $1,000 for this object, and have promised further aid. It is found that the blind pupils, after a little practice, read this letter with much facility. How great the blessing to this afflicted people! What joy and consolation to them in their long hours of solitude and darkness!

Grants to Sunday School Unions.—To the Sunday School Union, of New-York, has been made a grant of 500 Bibles and 500 Testaments; to the Sunday School Union of the Protestant Episcopal Church 500 Bibles and 2,000 Testaments; the Methodist Episcopal Sunday School Union 500 Bibles and 2,000 Testaments; to the Massachusetts Sunday School Union 200 Bibles and 1,000 Testaments. The number of poor children connected with the schools of these Unions, and the great importance of having them early furnished with the Scriptures, led the Board, through the suggestion of several judicious laymen, to make the above grants.

Impressed with a deep sense of the importance of the sacred Scriptures to all classes of the community, and particularly to the young,

Resolved, That the friends of the Bible throughout the country, of every religious denomination, be respectfully invited to co-operate in furnishing, as soon as practicable, a copy of the Bible or the New Testament to every child in the United States, under fifteen years of age, who is able to read, and is destitute of the sacred volume.

Resolved, That in effecting this contemplated supply it is desirable that the work be done, so far as possible, through the agency of local auxiliary and branch Bible Societies, they procuring books, and then furnishing them to all the Sunday schools, of every religious name, within their respective limits.

Resolved, That the auxiliaries be requested, so far as they are able, to purchase the books requisite for the supply of their respective districts, and when unable to purchase the whole number required, to make known their remaining wants to the American Bible Society for the purpose of obtaining gratuitous aid.

Resolved, That with such pecuniary assistance from benevolent individuals, and the more wealthy of the auxiliaries, as may be reasonably expected, the American Bible Society will endeavor, in the prosecution of this enterprise, to furnish the sacred Scriptures gratuitously whenever this course shall, on examination, seem to be proper and necessary.

American Home Missionary Society.—The ninth annual meeting of this society was held at Chatham-street Chapel, on Wednesday evening, at half past 7 o'clock. Hon. Stephen Van Rensselaer in the chair. After an address to the throne of grace, extracts from the report were read by the corresponding secretary, (Rev. Dr. Peters,) from which it appeared that the number of missionaries under the patronage of the society was 719, of whom 484 are settled pastors, or are employed as stated supplies to single congregations; 183 extend their labors to two or three congregations each; and 50, including agents, are employed in larger fields. The whole number of congregations thus supplied, in whole or in part, during the year, was 494. The new appointments of missionaries during the year were 198. The whole amount of missionary or ministerial labor during the year, in connexion with the society, was equal to 488 years' labor of an individual. The whole number added to the churches assisted during the year was about 4,500; of which, by profession, about 3,000. The number of Sabbath scholars connected with the congregations aided, is about 40,000; Bible class pupils, about 12,000; members of temperance societies about 70,000. The receipts into the treasury during the year amounted to $81,260 87, exclusive of the amount received through the Missionary Society, and not yet reported—probably amounting to $7,000 which would increase the total to $88,200. Expenditures $82,791. Balance in the treasury $5,468 93.

Examination at West Point.—Among the visitors of this institution appointed recently by the Government of the United States, we are pleased to observe is the Rt. Rev. James H. Otey, D. D., Bishop of the diocese of Tennessee.—*The Missionary.*

Something New.—"We copy the following *morceau*," says the Presbyterian, "from the New-York Evangelist. The three hundred feet tent is designed, we presume, for Mr. Finney's campaign in the west, and we may expect unless a kind Providence interposes, that his march westward will be traced, as it has been in New-York, by the desolation of the Church."

Tent for Mr. Finney.—This tent has been completed, and was yesterday forwarded from this city to Mr. Finney, at Oberlin. It covers three hundred feet of ground, and will hold three thousand people, and cost $700. The expense is defrayed by a number of gentlemen in this city.

A neat and elegant organ was put up in the Unitarian Church in this city, last week, from the manufactory of Mr. Henry Erben, New-York, being the third in this place built by the same gentleman, all of which have given complete satisfaction.—*Savannah Georgian.*

A CARD.

BISHOP SMITH, of Kentucky, acknowledges, with sincere gratitude, the donation of a set of stereotype plates of the Book of Common Prayer, in 18mo. form, perfectly new, which must have cost at least $650,—from James Swords, Esq., to be employed by the Seminary press, for the benefit of the Diocese of Kentucky, and of the Church throughout the Valley of the Mississippi.

New-York, June 1, 1835.

NOTICE.

ASSOCIATE ALUMNI

Of the General Theological Seminary of the Protestant Episcopal Church in the United States.

THE annual meeting of this Association will be held in St. John's Chapel, in the city of New-York, on Wednesday evening, June 24th. The Association will meet for business at 7 o'clock, P. M. The Annual Sermon will be preached the same evening, by the Rev. John M. Guion, of Saybrook, Conn. Divine service to commence at 8 o'clock. The substitute is the Rev. William S. Keese, of New-Haven, Conn.

The Annual Essay will be read in the same Chapel on Thursday, June 25th, at 5 o'clock, P. M., by the Rev. William Lucas, of Auburn, N. Y. The substitute is the Rev. Edward Ballard, of Pittsfield, Mass. The friends of the Seminary and of the Association are invited to attend on both occasions. The rectors of the churches in the city of New-York are respectfully requested to invite their congregations to attend, by giving notice on the Sunday immediately preceding. The editors of periodicals in the Protestant Episcopal Church are also respectfully requested to insert the above notice until the time of meeting.

ROBERT B. VAN KLEECK,
Recording Secretary.

STANDING COMMITTEE OF THE DIOCESE OF NEW-YORK.

June 1, 1835.—The canonical certificate was this day granted and signed in favor of Rev. Marshall Whiting and Rev. J. William Diller, Deacons, applying to be admitted to Priests' Orders.

W. CREIGHTON, *Sec'ry.*

ACKNOWLEDGMENTS.

AUXILIARY NEW-YORK BIBLE AND COMMON-PRAYER BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, gratefully acknowledges the receipt of the following sums, viz.

1835.	
June 2. A donation from a lady of St. Thomas' Church, New-York, per Mr. R. Gracie,	$2 50
3. A donation from "A member of St. Ann's Church, Brooklyn," N. Y.	50 00
From subscribers,	11 00
	$63 50

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

LIBRARY OF THEOLOGICAL SEMINARY.

For the Students' Alcove, from Herman Thorne, Esq., per William Johnson, Esq. $150.

JOHN MCVICKAR.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz.

1835.	
May 29. From the P. E. Association of Trinity Church, Utica, for the promotion of Christianity, through the P. E. Press,	$2 70
June 2. A donation from a lady of St. Thomas' Church, New-York, per Mr. R. Gracie,	2 50
3. A donation from "A Member of St. Ann's Church, Brooklyn," N. Y.	50 00
From Subscribers,	4 00
	$69 20

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane and 134 Christopher-street.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following donations since his report of the 28th ultimo.

Three dollars for the China mission, from a friend to missions, by the hand of Mr. L. Livingston.

Fifteen dollars from Chris tChurch Association for the Promotion of Christianity, through the hands of the Rev. Aldert Smedes, being a widow's mite of $5, and a donation of $10 from Mr. E. G. Faile.

One hundred dollars from Mrs. Shaler, through the Rev. Mr. Eastburn, appropriated as follows, viz. For domestic missions $50—for Greek mission $25—for China mission $25.

Five dollars from a parishioner of the Church of the Ascension, and *three dollars* from another parishioner of the same Church, both through the Rev. Mr. Eastburn, and for the China mission.

Two dollars from a lady of the Mission Church, and *fifty cents* from a son of the same lady, both through the Rev. Hugh Smith, and for the China mission.

Five dollars, a donation to the China mission from Mr. S. Tousey.

Thirteen dollars and thirty-two cents, being sundry donations from Trinity Church Association, Utica, N. Y., by the Rev. Benjamin Dorr, as follows, viz. For the China mission $1—for the Greek mission $2 18—for Green Bay $7 28—for domestic missions $2 86.

One dollar for Missionary Record from Mrs. Brown, No. 126 Madison-street, New-York.

Five dollars from Mr. Jonathan Amory, and *ten dollars* from Mr. Bernard Rhinelander, both for the China mission, and received through Mr. Robert Gracie.

Forty-four dollars from members of the Christian Benevolent Society of St. Stephen's Church, New-York, through the hands of Mr. John H. Hurtin, appropriated as follows, viz. For the Greek mission $14 50—Africa $6—foreign $10—Green Bay $13 50.

Five dollars and fifty cents from a lady of Christ Church, New Brunswick, New-Jersey, by the hands of the Rev. Francis H. Cuming, for the China mission.

One hundred dollars for the China mission, from a member of St. Ann's Church, Brooklyn.

JAMES SWORDS, *Agent, &c.*

June 3, 1835.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of

The sum collected at the Church of the Ascension, on Sunday, 31st May, including $15 to constitute Charles T. Stagg a life member, by his father, John P. Stagg, and $15 to constitute Henry Cary, jun., a life member, by his father, Henry Cary,	$200 44

LEWIS PHILLIPS, *Treasurer*,
at the Office of the Howard Insurance Company,
54 Wall-street.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following, viz.

A collection in St. Thomas' Church, in this city, on Sunday last, by Rev. Dr. Hawks,	$248 10
A collection in Christ Church, Greenwich, Ct., by the Rev. Joseph H. Nichols,	8 50
	$256 60

EDWARD R. JONES, *Treasurer.*

June 3, 1835.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

SINCE the last public acknowledgment, the subscriber has had the pleasure of receiving the following sums.

From the "Ladies' Circle, of New-Haven, Ct.," through the hands of Bishop Smith,	$20 00
From St. Mark's Church, through the hands of Dr. R. L. Morris,	89 00
	$109 00

EDWARD S. GOULD, *Treasurer, pro tem.*

CHRIST CHURCH, GREENWICH, CONN.

THE Rev. Joseph H. Nichols, in behalf of the congregation of Christ Church, Greenwich, Conn., gratefully acknowledges the receipt of the following sums of money, toward the liquidation of the debt incurred in the erection of their house of worship, from several gentlemen of the cities of New-York and Brooklyn.

From Henry Waring, Esq.	$50 00
Mr. Henry F. Waring,	15 00
Mr. John Hitchcock,	50 00
Mr. Henry J. Knapp,	50 00
Mr. Charles E. Thorn,	25 00
Mr. Stephen Waring, jun.	25 00
Mr. Benjamin J. Knapp,	20 00
Cash,	1 00
Do.	5 00
Messrs. S. & L. Holmes,	10 00
Mr. Mark Banks,	5 00
Mr. A. B. Davis,	10 00
Mr. Silas Davis,	5 00
Mr. Thomas M. Lyon,	10 00
Mr. Hubbard N. Bush,	25 00
Mr. Wm. A. Mead,	5 00
	$311 00

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

THE subscriber, in behalf of the Association, gratefully acknowledges the receipt of the following works.

Discovery of the Sources of the Mississippi, by Schoolcraft.
Mohawk Hymns.
Tanner's Narrative.
History of the Missions of the Methodist Episcopal Church, by N. Bangs, D. D.
The Gospel according to St. Matthew, in the Mohawk language.
Reports of the Office of Indian Affairs, for 1833 and 1834.
Schoolcraft on the Mythology, Superstitions and Languages of the North American Indians.
Reports of the Missionary Society of the Methodist Episcopal Church for 1831, 1832 and 1834.
Dr. Morse's Indian Report.
Drake's Indian Biography.
Stoddard's Louisiana.
McKenny's Tour to the Lakes.
Hymns in the Seneca language.
Buchanan's Sketches of the History, Manners and Customs of the North American Indians.
Sanford's History of the United States and of the Aborigines.
Hubbard's Narrative of the Indian Wars in New-England from 1607 to 1677. (A very rare work.)
Flint's History and Geography of the Mississippi Valley.
McKenzie's Voyages and Travels through North America.
Henry's Travels in Canada and the Indian Territories.
Thatcher's Indian Traits, 2 vols.
Thatcher's Lives of the Indians, 2 vols.
From Anson Blake and Rev. Jackson Kemper, D. D.

BENJAMIN F. SHEPARD, *Librarian.*

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 4th, from the following persons, viz.

John Dean—Wm. P. Thurston—Abel Cade—John H. Bills—Rev. E. Punderson—A. E. Miller—Rt. Rev. Bishop Onderdonk, Philadelphia, 2—R. S. & H. Williams—Mrs. John Goodwill—George King, *with remit*—Joseph C. Sistare—O. Steele, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Wm. Shelton—Jno. C. Pechin, 3—D. Burgess & Co. J. M. Hubbard, *with remit.*—Rev. S. G. Bragg, *with remit.*—Stephen Reed, *with remit.*—H. Benton, *with remit.*—Rev. Benj. Dorr, *with remit.*—John Allmand, *with remit.*—A. E. Miller—Diocesan Sunday School Society, South-Carolina—F. H. McGuire—John T. Davenport—S. J. Todd—Chas. E. Burr—E. H. Thomas—R. E. Field—Rev. B. Dorr—Stephen Reed—F. T. Peet—Chas. Congden—William H. Brown—Rev. A. Pardee—E. A. Spencer—S. H. Gibbs—M. L. Wilcox—Rev. S. Davis—Rev. R. B. Van Kleeck—H. C. Tickno—Rev. Robt. B. Croes—Rev. M. H. Henderson—Mrs. Daubeny—St. James' Church S. School, Philadelphia—Christ Church S. School, Norfolk—Christ Church S. School, Hudson.

AN ESSAY ON REGENERATION,

JUST received and for sale at the Protestant Episcopal Press, 46 Lumber-street. By the Rev. Henry U. Onderdonk, Assistant Bishop of Pennsylvania.

Also a fresh supply of DEVOTIONS FROM THE LITURGY, by the same Rt. Rev. Author.

CHURCH ORGANS.

HENRY ERBEN, *Church and Chamber Organ Builder*, No. 96 Centre-street, adjoining the Gas Works, manufactures Organs of every description, on reasonable terms and at short notice. tf.

For the Churchman.

Farewell,

Addressed to Rev. Messrs. Lockwood and Hanson, Missionaries to China.

SOLDIERS OF CHRIST! prepare ye now;
Be to your breast your armor bound—
Salvation's helmet gird your brow—
And faith's broad shield defend you round.
The Spirit's sword take in your hand,
Ask for your heart the Spirit's fire:
Up! and invade the foeman's land,
And bid death's banded hosts retire.

O, up and on! for mental night
Broods o'er earth's loveliest lands and isles;
And man's dimm'd soul most suffers blight,
Where nature sweetest blooms and smiles.
On! for ye cannot draw a breath,
But crowds to ruin downward move—
And hear ye not their shriek in death?
If not below, '*t is* heard above.

The world ye 're soon to leave behind—
Its pleasures, honors,—what are they?
Poor playthings for immortal mind,
Frail flowers, whose thorns pass not away.
Your world must be henceforth within;
Your pleasures—labor, care and strife;
Your honors—conquest over sin;
And when death comes, a crown of life.

For what shall stay ye? The sweet joys
That gambol round the hearth of home?
But he who most that scene enjoys,
Must find it wrapp'd in deepest gloom.
Or shall it be yet holier love?
That wakes a thirst it cannot slake;
And points the yearning soul above,
To dreams from which we need not wake.

Ye will not linger on the strand,
Gathering its worthless flowers and shells,
Held by affection's clinging hand,
Or the deep wail of last farewells.
Your souls shall leap as glad and free,
To leave your own, your native shore,
As joys the exile on the sea,
To make it loom the billows o'er!

I see you on that shore at last,
And mid strange voices scarcely hear
Your tones proclaim death's reign is past,
And CHRIST's benignant kingdom near.
I look again—a myriad crowd
Come up with praise, and shout, and song—
The blended anthem swells more loud,
And the far isles the sound prolong.

A distant soil may wrap your clay,
And ye be left alone to die;
And heartless strangers turn away,
And none but GOD your couch be nigh.
But when the last trump cleaves the skies,
And glory breaks from opening heaven,
Then by your side shall thousands rise,
The fruits to your first planting given.

Farewell! farewell! the sail is set,
The anchor weigh'd—the prow is bent;—
And friendship's eye with tears is wet,
And Christian hearts with sorrow rent.
'T is solemn! for to us ye seem
To leave at once our shore and times,
And launch on that vast ocean stream
Which bears you on to heavenly climes.

B.

TEMPERANCE IN NEWFOUNDLAND.

A LATE number of the St. John's Times contains an animated account of a meeting in that place for the furtherance of Temperance. It appears that the regular monthly meeting of the Newfoundland Temperance Society had been prevented by a tumultuous assemblage of the populace, who had proceeded to acts of violence endangering the lives of the members. An adjourned meeting was held in St. John's Charity School, two days after, in the morning, which was numerously and respectably attended. The speakers, especially the Rev. D. S. Ward and Archdeacon Wix, denounced the riot, in severe and indignant terms, as an infringement on their privileges as men, Englishmen and Christians, while they exulted in the belief that it had been the means of adding to their number many who were known as the steady friends of temperance, but who had not been in the habit of attending their monthly meetings. The Archdeacon, in proposing a resolution, after dwelling in eloquent terms on the obloquy and ridicule which his associates had been compelled to encounter, proceeded to treat the general subject in a manner with which all our readers will be gratified.

The allusion to dangers which the advocates of temperance have had to encounter, reminds me that the monster whom we are endeavoring to extirpate from society, has to answer for the blood of more victims than have ever perished by famine, pestilence, or the sword, or all united. A report of a large missionary society of the Church of England, for the last year, states, with reference to these colonies, that it is difficult, of course, for the society to form a decided opinion as to the state of religion and morals in the colonies; that from many of the vices fostered by large cities and high cultivation, and from much of the misery connected with a dense population, the settlers in British North America, it may easily be believed, are exempt; but then they are exposed, on the other hand, to temptations and trials of which Europeans have no experience, and concerning which, at the best, they can only form plausible conjectures. This passage was penned, doubtless, in the charitable hope that there was no temptation among us to that drunkenness which has such gorgeous temples in the metropolis of England that the gin-palaces as they are called, "now vie with one another in architectural splendor." I use the words of the Secretary of the Society for Promoting Christian Knowledge, when he wrote to us, with a grant of some of the works which that Society has been, for upward of a century, disseminating against this specific vice of drunkenness, a record of which grant will be found in its report for 1833. Alas! this is not one of the vices fostered by a dense population which are not to be found in the wilds and forests of America, or on the shores of Newfoundland. *Pœtriæ quis exul se quoque fugit?* The emigrant brings out this taste with him, and he finds here ample means for its indulgence. The native is habituated to its use from his infancy. In every boarded tilt in our woods, and in every cabin upon our coast, ardent spirit, the grand incentive to crime, and the murderer of the peace of families, is as common as tea; and, as the Rev. John Stevenson, a visiting missionary in Nova Scotia, has remarked, when alluding to a temperance society at Sheet Harbor on the eastern coast of Nova Scotia, which, he remarks with satisfaction, gives promise of durability, "The occupation of fishermen is apt to generate a taste for ardent spirits."

But is it only amid the ranks of civilized life that the ravages of drunkenness are to be lamented? Ah! turn to the little remnants which remind us of the once numerous hordes of North American Indians, and say what has diminished their tribes, and palsied their arms, and marred their ancient vigor? Is it not the use of ardent spirit, which the white man has taught him? Is it not melancholy to see those listless beings haunting the stores where they can be supplied with it, until hunger and the refusal of the white man to supply them upon credit, drives them again into the woods to put forth, for a short time, their enfeebled energies in the pursuit of commodities which they may barter for the means of further indulgence? Look to the last message of the President of the United States: he alludes with regret to the vain efforts which have been made to induce the Cherokees, east of the Mississippi, to remove,—he laments that the facility with which the necessaries of life might be procured by them, and the treaty-stipulations which have provided aid for the emigrant Indian in any agricultural pursuits, should have been offered and found vain, as stimulants, or rewards of industry; he says that the experience of every year adds to the conviction that emigration, and that alone, can preserve from destruction the remnant of the tribes yet living among them—yet with what delusion do we see them lingering, like gnats about the fatal flame, in those regions where intemperance may be indulged—how blindly they refuse to remove from those causes which have heretofore, as he justly remarks, depressed all and destroyed many of their tribes!

And is not intemperance one of these causes—the chief of these causes?—and can we wonder that its fascination should be such upon the uneducated Indian, when we see the hold which it takes upon men who have been brought up religiously and have lived in the regions of intellect and intelligence? It is not often that we meet with a person who is a perfect pattern of temperance. The very attempt to look for such men would show the use of such a society as this, which may call attention to the evils of the abuse of ardent spirit. I have such a person in my eye. I dare to say that he was known to most in this room. I allude to George Goff, whose remains I had the melancholy satisfaction of attending, with crowds of mourners, to the grave, on the second of this month. It is pleasing to contrast with the emaciated form, and the premature age of the drunkard, the erect gait and the green old age, of the man who has never stooped to the degrading yoke of intemperance. Mr. George Goff's age was 75; during 39 of the 60 years which he had spent in this island, he lived at Portugal-Cove. It is related of him that he has not been known, in that time, to have drank any thing stronger than spruce beer—and is it not a testimony in favor of such abstinence that we have often met him, after he had reached his three-score years and ten, walking, as hale and hearty as any of us, about the streets of this town, to which he had previously walked a distance of nearly ten miles on the same day? Although naturally of delicate frame, he had, at this advanced age, none of the burdens which so commonly make old age miserable; he was cheerful to his last moments, and he has died respected and regretted by all who knew him. How desirable that his example should be followed.

The report of the Society for the Propagation of the Gospel, to which I have already made allusion, abounds with so many testimonies in favor of temperance societies that, in turning over its pages, the reader might sometimes imagine that he was turning over the report of a temperance society. In one place we find the Bishop of Nova-Scotia recording, in the diary of a visit to Cape-Breton Island, in the September of 1833, that he found there three unhappy convicts under sentence of death at Sydney, for a most atrocious murder which had been prompted by lust and intemperance! At another page we find the Rev. Dr. Edwin Jacob, writing from King's College, Fredericton, of which he is Vice Principal, that the most remarkable occurrence within his missionary district had been the moral reformation of the settlers on the *Nashwauk*, with respect to one most deplorable habit: this settlement, like too many others, had been well nigh brought to desolation by the ruinous effects of the excessive indulgence in the use of ardent spirit. It had given him, therefore, sincere pleasure to find some humane and considerate persons inclined to establish a temperance society, which, on due deliberation, he felt it his duty to countenance and support. Its success had been so decided, that, during the last year, he writes in March, 1834, he had heard of scarcely any instances of inebriation among the parishioners of St. Mary's, and, indeed, he doubted if a more sober collection of people could now be found in any portion of the Province. Although he could not undertake to detail *individual* cases, this *specific* peculiarity connected with the exercise of his ministry and the measure of encouragement with which it had been attended, were not, he wisely calculated, altogether unworthy of notice. We next find a Rev. James Cochrane, of Lunenburgh, N. S., placing in juxta-position, in the same sentence, as matters of almost equal interest, the building of a new church at Mahone Bay, and the formation of temperance societies which had engaged much of his attention. We then find an instance of a clergyman, the Rev. J. T. T. Moody, of Liverpool, N. S., who reminds us of many warm friends of our own, who wish us well, and go some way with us; but are not prepared to "go the whole hog"—he writes most judiciously of these institutions as beneficial in their consequences when their peculiar object is solely regarded; states that they have met his sanction, though he had not been able to go the full length of the projectors of them there; and that he had two growing societies under his charge. The next clergyman, whom I shall quote, is the Rev. George Seymour Jarvis, of Hampstead, New-Brunswick, and, as respects his assertion, that he has found the temperance society to exercise an influence beneficial to his church, let it not be objected that the temperance society is a proselyting society. What church—what minister but would find it an equally useful help and auxiliary in the efforts to promote the moral and religious improvement of our race? "The temperance society," of which he is president, Mr. J. writes, "had occupied a portion of his care: the good effects resulting from this society had been very perceptible. Several irreligious persons of intemperate habits had become worthy members of society, and communicants of his church; and the increased attention to religion, in several of his congregation, had occasioned the necessity of more frequent visits being paid to them than formerly."

It is only justice to say of the men who are now giving testimony to the usefulness of this Society, and of its value to the missionary, that it is not only at this moment they have opened their eyes to its benefits. In the report of a former year, the Rev. Alfred Gilpin, of Weymouth, N. S., is recorded to have written, March, 1832:—"Generally speaking there is an increasing attention to serious things in the minds of my people, and I am occasionally comforted by perceiving that individuals are brought under the decided operation of pure and practical religion. As the abuse of ardent spirits was one of the greatest evils I had to contend with in this vicinity, I was induced, about two years ago, from the probable hope of its utility, to organize a temperance society in my parish. With the nature of these institutions you are perhaps too well acquainted to require particular information. The grand principle, however, is mutual agreement to entire abstinence from ardent spirits. Owing to peculiar circumstances, my attempts in this mode of benevolent exertion at first met with many difficulties. I am thankful, however, now to say, that the prospect is more encouraging: the good already accomplished is evident to all, and readily acknowledged. The customary use of spiritous liquors is, in a great measure, discontinued; and, I trust, as the abuse of them is discountenanced, the minds of such as used them to excess will become more accessible to the consideration of spiritual and eternal things."

It will be remembered that a gentleman of Antigonish mentioned, at one of our former meetings, the warm interest which the Rev. Thomas Howland White of that place took in these societies. I remember being urged by my friend the Rev. Fitzgerald Uniacke, of St. George's, Halifax, to join these societies at their first introduction into that Province, when I confess that I was warmly opposed to their principles; and it is one of the labors of love for which I respect the memory of a dear deceased brother, the Rev. Mather Byles Desbrisay, of Dartmouth, on the opposite side of Halifax harbor, that he had established the temperance society in his mission before his death.

Mr. Chairman, and friends of temperance! We see the cause of the Society is flourishing elsewhere—let us believe that it will flourish here;—nowhere does drunkenness more abound—nowhere is a temperance reformation more needed. Let us be encouraged to renewed exertion. I am not making any political allusion, when I remind you that the Reform Bill, which was lost by 20 votes in 1782, was passed half a century afterward—and when I recommend that you take for your encouragement and your motto the sentence of Gilbert Wakefield, "NO EFFORT IS LOST!"

For the Churchman.

EDUCATION AMONG THE BLACKS IN THE WEST INDIES.

BY the kind permission of a highly estimable and devoted young lady of our Church, I was allowed to make the following interesting extract from her journal of a visit to the English West Indies. It is the more valuable, because it is a simple statement of *facts* as they appeared to an unprejudiced mind, and were recorded without the most distant thought of escaping from their privacy. It was only by representing the benefit which Africa will eventually derive, from *all the light* we can gather on this interesting subject, that I succeeded, about a year since, in obtaining the permission. The season of excitement, during which that copy was made, has passed away, and let the Church now inquire,—In what way, except by the education of our blacks for the holy office, can she provide for the spiritual wants of Africa?

R.

"*Grenada, W. I.*, 1834.—We went one day with the Chief Justice to visit the charity school. One side of the room is devoted to the girls, about 40 in number; the other to the boys, of whom there are 180. The boys evinced the most intelligence. The girls were all neatly dressed, with snow-white cambric caps. An intelligent colored girl, a monitor, opened the school with a prayer—the children all kneeling around the room, with their hands clasped, and their faces turned toward her, serious and attentive. They bowed their heads at the name of JESUS. The boys' school was opened in the same manner by one of the boys. All joined in the Lord's Prayer, and then sung a hymn, which in another situation might not have sounded very melodiously, but in this place it certainly had an exceedingly pleasing effect. I could not help contrasting this school with some I had seen in the United States, where it was the ambition of each to finish his lesson in the New Testament with as much expedition as possible. The boys read slowly and distinctly, and through a long class I lost not a syllable. The spelling amused me very much; for each said a letter. Thus the word c-h-u-r-c-h was spelt by six boys, and when one was wrong the next quickly corrected him, and took his place above. They did this so quickly, that often I could not follow the letters to ascertain if they were correct.

Their writing was exceedingly good, and I doubt if you took a common school of well educated white boys, whether you would see so large a proportion writing a good hand: they begin by writing on sand. A little boy was called out after a remark of the Chief Justice to the teacher, 'Why, your boys write *too well*; you have chosen *the best*; let us see some of the beginners.' To this the teacher replied, 'I will call up the youngest boy in school.' So Tom Thumb was brought up. He was an amusing little fellow, about *four years old*. Many of his letters were very good, but he seemed not in the slightest degree disconcerted when they were not so. The monitor, also a colored boy, standing over him, appeared to take great interest in his success. We afterward saw at the house of the Chief Justice a young colored man employed in the capacity of private secretary.

At the school one of the boys repeated St. Paul's speech to Agrippa, exceedingly well. We came away much pleased. The school originated with a colored man, who is still master. The clerk of the parish, a white man, is his assistant. The head of the school keeps a book, in which the names of all the scholars are recorded, with their characters and places of residence. The teacher never loses sight of them, but in the same book has recorded their subsequent employments. Many of them had become mechanics, and of the whole number of scholars that have been sent out in the last six years, which is the period of time that has elapsed since the school was established, only three have turned out ill. None of those we saw had been more than three years at school, and the master says the parents seldom allow children who have reached the age of fourteen to spend more than this period of time at the school, as they are anxious to have their assistance at home. Very many of those who have left the school are now at different trades.

What might not half a century do? Instead of emancipation sending upon society, as it soon will in these islands, an ignorant, superstitious, thoughtless and lazy people, without principle of any kind, a class would be sent forth of intelligent, reasoning beings. The negroes cannot raise themselves unaided by whites, or why is the whole of Africa in its present degraded state? Yet I think the capacities of the negroes, and the powers of their minds equal to those of their white brethren. It would take long for the *Dutch* to change and become like their *French* neighbors, and it will be long before the negroes become enlightened; but the time will arrive when they will see the advantages of education.

Education is more generally diffused in Antigua than in any of the other islands. I was told by a clergyman of that place that you can hardly find even a field negro under thirty that cannot read, and many of them write. Education was first commenced in these islands by the Moravians before it was thought of by other sects. The slaves of Antigua are better clad, more industrious and faithful than those of any other island in the West Indies; and I was repeatedly told, on good authority, that the slaves of the French islands, where education is not allowed, are far less industrious and are continually rising against their masters. We heard of two insurrections occurring in Martinique while visiting the other islands. The English government is the only one that allows and encourages education."

From the Gambier Observer.

A MEETING of the Miami Clerical Association was held as was expected, in Troy, commencing on the evening of Friday, May 1st. The clergy present were, the Rev. Messrs. Allen, of Dayton; Guion, of Piqua; and Haight, of Cincinnati. The Rev. Mr. Varian, of Springfield, expected to have been present, but was prevented, owing to his being obliged to make a journey to the East. The services commenced on Friday evening, and were continued on Saturday and Sunday. They were well attended throughout, especially on Sunday, and with every manifestation of deep interest.

The congregation at Troy is yet in its infancy. It was first organized under the occasional labors of the Rev. Mr. Allen. Since the settlement of the Rev. Mr. Guion at Piqua, he has devoted to it a portion of his time and attention, and hereafter will officiate every other Sunday. The edifice, which has just been completed and which was opened for the first time on the evening of the 1st ult. speaks well for the exertions, and zeal, and perseverance of the few members of the Church—among whom are numbered several ladies whose labors have been most effective—through whose instrumentality it has been erected. It is a remarkably neat Gothic brick building, with a tower, beautifully situated, and finished in the most chaste manner. It will vie with any similar edifice in any part of our country. Rarely if ever has the writer witnessed a more animating and interesting spectacle than was presented to the sight in Troy on Sunday morning. The day was most lovely—one of Herbert's,

"—so calm—so clear—so bright."

At an early hour the Sunday school assembled in the basement story, when, after the usual devotional exercises, an address was delivered to the scholars and teachers, and to parents, many of whom were present. As yet the school is small; but with the faithful labors of the teachers, who evince great interest in their work, it will doubtless be much increased. May it be to many children a source of rich spiritual blessing! At the usual time morning service commenced; the church was crowded to excess. Aisles, lobby, gallery—all were filled; and as was computed, between 2 and 300 persons went away unable to get admission. Prayer was read by the Rev. Mr. Guion; the ante-communing service by Rev. Mr. Allen, and the sermon preached by Rev. Mr. Haight, from Isaiah lviii. 15,—after which the holy communion was administered. The services were long, continuing nearly three hours, and yet no weariness or want of interest was evinced by the congregation, by many of whom they must have been witnessed for the first time. A sweet toned organ and a full choir added very much to the interest of the exercises. And we cherish the hope that the favorable impression then apparently made upon the minds of all present will result in good to our beloved Church, and in good to the souls of men. The preaching of the word was listened to on this as on every occasion of our assembling together, with deep and serious attention. May it be blessed to the conversion and salvation of many! The afternoon and evening service were well attended, and we felt at the close of them as if we had not "lost the day."

A MEMORIAL

Representing the Present State of Religion on the Continent of North America; by Thomas Bray, D. D. London, printed by Wm. Downing, for the Author.

(*Continued from p.* 876.)

To his Grace, Thomas, Lord Archbishop of Canterbury, Primate and Metropolitan of all England, the following memorial is with all submission humbly dedicated by Thomas Bray.

WELL, but the great query is, how we may be able to procure so great a number of such able missionaries; how to maintain them; and how to furnish them out with such libraries. In order to all which, I crave leave to offer these following considerations.

First. That the Colonies now named, consisting chiefly of Quakers, or such as, for want of the Gospel being preached amongst them, are in a manner of no religion,—they are in that respect to be considered as almost so many heathen nations. And it will seem unreasonable to expect that a people, before they are converted and made to understand the goodness and advantages of true religion, should be induced to maintain its ministry; and especially in this case of the Quakers, the persons chiefly to be proselyted, who, above all other rites of the Church of CHRIST, have been deeply prejudiced against the maintenance of the clergy.

Secondly. That if the missionaries which shall be sent into each of those Colonies shall be well chosen and duly qualified, I am persuaded they will find the work of GOD to prosper so well in their hands, that in three years' time the people will, out of pure devotion, subscribe or settle a plentiful maintenance, both for them and their successors. To support me in this conjecture, we have two very eminent and late instances: the one in Pennsylvania, the other in Carolina. In the former of which, Mr. Clayton, who at his first going over three years ago, and whilst his congregation was not above sixty persons, had scarcely 60*l.* per annum maintenance. Yet, upon the accession of new converts to upward of 700, (for so is that church increased in three years,) has brought the maintenance of the minister of Philadelphia to 150*l.* per annum. And in Carolina, a Mr. Marshall, through his excellent preaching and singular conduct, so gained upon the people that from a poor subscription maintenance at first, they settled upon him and his successors, within two years after his being amongst them, what amounts to 200*l.* per annum. And at his death the General Assembly of that Province were so kind to his widow as to present her with 200*l.* upon her return home.

Thirdly. I conceive, therefore, that in the interim, and during the first three years, it will be absolutely necessary that these missionaries should be subsisted from hence; and it shall be my utmost care in that time to have them so provided of glebes, and the same so stocked as that they may thenceforward live comfortably upon the emoluments of their own places.

Fourthly. The method by which I would humbly propose to have these missionaries, which I desire both well chosen and supported from home in their service for the first three years, is as follows. 1. As to the choice, that every bishop be pleased to pitch upon some proper person within his own diocese, such as his lordship shall judge best qualified as aforesaid for the mission: and then, 2. As to his support, that his lordship having countenanced the following proposal in such measure as (considering the many other like calls upon those in his station more than upon any others) his lordship shall think fit, he be pleased to recommend it to the dignified and other the most considerable clergy within his diocese, and they to the well disposed laity within their respective parishes, to subscribe what may maintain one missionary at least, to be sent from such diocese. 3. That where there happens to be any persons as of noted zeal for GOD's glory and the salvation of men's souls, so of ability withal to maintain themselves a missionary, especially of such as have not children to inherit their estates, and consequently whom Providence seems to have designed to be public benefactors to mankind, that a more particular application be made to such as those, who have reason to be glad of an opportunity to entitle themselves so expressly as they will to the exalted degrees of glory promised to those wise persons who turn many to righteousness. (Dan. xii. 3.) 4. That the sum subscribed for each missionary be 50*l.* per annum, for three years: and as less will not be sufficient to encourage a person of learning and worth to undertake the mission, so it will not suffice to subsist even a private minister in those parts where every thing is dear, which must be bought for money and not bartered for by the product of the country, which no clergyman will be master of till he can have a glebe and shall have cultivated his plantation. 5. That the subscriptions be paid to the archdeacons at their Easter visitations, and be forthwith returned by them to the hands of the bishop of the diocese, or to such person or persons in London as his lordship shall appoint to receive it, and repay it to the order of the missionary sent by such diocese. 6. That, besides the 50*l.* per annum, allowed each missionary for his subsistence, 20*l.* per year be appropriated toward buying a library of necessary and useful books, both for himself and his successors in the town or other place wherein he shall be settled. Lastly, that the first payment of the 50*l.* and 20*l.* be advanced at his first going off, (which I could wish might be before Christmas next,) that so being sufficiently furnished with all necessaries, he may not appear to come as an indigent person into the place where he shall be appointed, as one that is to have free quarters upon those he is to proselyte: the Quakers being very prying into the condition of those who come over, whom if they find poor they proclaim hirelings, and to come merely for bread: but if otherwise, they have been found at a loss what to say against them. And to be well provided at first will succeed the better to the advantage both of the missionary himself and the Church, to the support and continuance of which he will undoubtedly lay a good foundation, who, being happy in his conduct, shall come first.

And indeed, my lords, could we but have such men at first, as by their real worth might be able to gain the esteem and affections of those people, I do not in the least doubt, from what I have already found, but that in my next visitation I could obtain large tracts of glebes and good houses, built by the respective parishes in Maryland, and the proselyte churches in the other Colonies, so as both those who shall go over now will themselves, in a few years, be in a comfortable condition, and their successors after them in a happy settlement.

And as neither of the clergy's condition can be comfortable, nor can it be properly called a settlement till they shall be in houses and on glebes of their own, so now is the time to endeavor both, or it will be too late hereafter to think of obtaining either. For as yet land may be taken up or had upon easy terms; but should the plantations continue to increase as they have done of late, within seven years land will not be purchased at treble the value as now.

For my own part, I take this to be so happy a juncture to lay the foundation of lasting good to the Church of GOD in these Provinces, that though after the expense already of above a thousand pounds in its service, and though it is likely still to be at my own charge when I go again, yet I shall not make the least difficulty in accompanying your lordships' missionaries, which from your respective dioceses you shall please to send into those parts. And being therefore so little interested myself in the mission, I hope I may with the better countenance, through your lordships' patronage, presume to offer the following proposals to the very reverend dignitaries and wealthier clergy, and other well disposed persons of the Church for a small subscription from each of them toward the maintenance of those missionaries, their brethren, whom your lordships shall please to send.

(*To be continued.*)

TO EPISCOPALIANS WISHING TO EMIGRATE TO ILLINOIS.

THE village of Juliet is situated on the River Des Pleins and also on the Illinois and Michigan Canal route, about 40 miles southwest from Chicago. It was laid out in the month of May last, and about 100 Lots sold in June, at an average of upward of $45 each; there being at that time but one family within three miles. It is in the midst of one of the most fertile regions in the whole western country, and the beauty of the scite is scarcely exceeded any where. This river, unlike most large streams at the west, does not flow its banks, and, consequently, its valley, as well as the surrounding country, is healthy; as much so as the valley of the Hudson or Connecticut. Since the 19th of June last, there have been fifteen houses and three stores built, besides a grist and saw mill and three other saw mills within three miles of the place. There is abundance of water found here for any purpose. The 16th Section of land, which belongs to the township for school purposes, and adjoins the village, was sold in September for $8,800 which is now drawing an interest of ten per cent. Sufficient to support all schools for several years to come.

The proprietors of some lots lately laid off as an addition to the village, propose, and are now ready to deed to the Episcopal Church a scite for a church, equal both in size and value to a little more than two village lots, such as are now selling for $75, upon the condition that a church shall be erected thereon within five years from the 1st of January 1835, costing not less than $1500. And further, that this advertisement or a similar notice be published in some Episcopal paper printed in New-York or New-England at least six months in succession. There are in the village and within a few miles eight communicants, and about a dozen families friends of the Church, who have met once to hear preaching in the village, and it is probable a parish will be formed early in the spring. This advertisement is published for the information of those desirous of emigrating to the Western country.

N. B. There are also Episcopal societies at Chicago, Galena and Peoria in this State.

THE NEW-YORK
PROTESTANT EPISCOPAL PRESS;
Buildings, 46 Lumber-st., in rear of Trinity Church.
Standing Committee.
BENJAMIN M. BROWN, | GEORGE C. MORGAN,
LEWIS CURTIS, | CHARLES N. S. ROWLAND,
CHARLES KEELER, | FLOYD SMITH,
H. COTHEAL, *Treasurer*, 49 *Water-st*

EARLY YEARS OF BISHOP HOBART.

JUST PUBLISHED, and for sale at the Press, 46 Lumber-street, price 88 cents. *The Early Years of Bishop Hobart.* By John McVickar, D. D. "The boy is father of the man." —*Wordsworth.*

BRIGHT BEAMS OF LIGHT.

For sale, by the New-York Protestant Episcopal Press No. 46 Lumber-street, BRIGHT BEAMS OF LIGHT, from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year. In various bindings, price 25 cents and upward.

HENSHAW'S SHERIDAN.

JUST RECEIVED and for sale at the Protestant Episcopal Press, Lessons on Elocution accompanied by Instructions and Criticisms, on the reading of the Church service; selected from the works of Thomas Sheridan, Esq., with alterations and additions, and an introductory essay, by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

THE USE OF HOLY GARMENTS.

JUST published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber-street, "*The Use of the Holy Garments,*" in a sermon preached by Rev. Francis H. Cuming, the last Sunday in Advent in 1832.

A VOICE FROM THE CHURCH.

JUST published, and for sale at the Protestant Episcopal Press, "A VOICE FROM THE CHURCH."
☞ The avails of this publication will be devoted to the Protestant Episcopal Tract Society.

BISHOP DOANE'S CONSECRATION SERMON.
SECOND EDITION.
FOR SALE,

AT the Protestant Episcopal Press, 46 Lumber-street, price 13 cents, "The Office of a Bishop: A Sermon, preached in Christ Church, Philadelphia, January 14, 1834, at the Consecration of the Rt. Rev. James Hervey Otey, D. D., Bishop of the Diocese of Tennessee; by George Washington Doane, D. D., Bishop of the Diocese of New-Jersey."

THE PARTING SPIRIT'S ADDRESS TO HIS MOTHER.

FOR SALE at the Protestant Episcopal Press, THE PARTING SPIRIT'S ADDRESS TO HIS MOTHER. By the Rev. William Edward Wyatt, Rector of St. Paul's Church, Baltimore. Second Edition.

B. Curtis Brown, *Print.*